Great Books of Islamic Civilization

The Center for Muslim Contribution to Civilization

An *Introduction* to the *Science of the Ḥadīth*

Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth

Ibn al-Ṣalāḥ al-Shahrazūrī

Translated by Dr Eerik Dickinson

Reviewed by Professor Muneer Fareed

The Center for Muslim Contribution to Civilization

An *Introduction* to the *Science of the Ḥadīth*

Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth

Ibn al-Ṣalāḥ al-Shahrazūrī

Translated by Dr Eerik Dickinson

Reviewed by Professor Muneer Fareed

Garnet
PUBLISHING

In the Name of God, the Beneficent, the Merciful

Foreword

THE interrelationship and interaction of human cultures and civilizations has made the contributions of each the common heritage of men in all ages and all places. Early Muslim scholars were able to communicate with their Western counterparts through contacts made during the Crusades; at Muslim universities and centres of learning in Muslim Spain (al-Andalus, or Andalusia) and Sicily to which many European students went for education; and at the universities and centres of learning in Europe itself (such as Salerno, Padua, Montpellier, Paris, and Oxford), where Islamic works were taught in Latin translations. Among the Muslim scholars well-known in the centres of learning throughout the world were al-Rāzī (Rhazes), Ibn Sīnā (Avicenna), Ibn Rushd (Averroes), al Khwārizmī and Ibn Khaldūn. Muslim scholars such as these and others produced original works in many fields. Many of them possessed encyclopaedic knowledge and distinguished themselves in many disparate fields of knowledge.

In view of this, the Center for Muslim Contribution to Civilization was established in order to acquaint non-Muslims with the contributions Islam has given to human civilisation as a whole. The Great Books of Islamic Civilization Project attempts to cover the first 800 years of Islam, or what may be called Islam's Classical Period. This project aims at making available in English and other European languages a wide selection of works representative of Islamic civilisation in all its diversity. It is made up of translations of original Arabic works that were produced in the formative centuries of Islam, and is meant to serve the needs of a potentially large readership. Not only the specialist and scholar, but the non-specialist with an interest in Islam and its cultural heritage will be able to benefit from the series. Together, the works should serve as a rich source for the study of the early periods of Islamic thought.

In selecting the books for the series, the Center took into account all major areas of Islamic intellectual pursuit that could be represented. Thus the series includes works not only on better-known subjects such as law, theology, jurisprudence, history and politics, but also on subjects such as literature, medicine, astronomy, optics and geography. The specific criteria used to select individual books were these: that a book should give a faithful and comprehensive account of its field; and that it should be an authoritative source. The reader thus has at his disposal virtually a whole library of informative and enlightening works.

Each book in the series has been translated by a qualified scholar and reviewed by another expert. While the style of one translation will naturally differ from another as do the styles of the authors, the translators have endeavoured, to

the extent it was possible, to make the works accessible to the common reader. As a rule, the use of footnotes has been kept to a minimum, though a more extensive use of them was necessitated in some cases.

This series is presented in the hope that it will contribute to a greater understanding in the West of the cultural and intellectual heritage of Islam and will therefore provide an important means towards greater understanding of today's world.

May God Help Us!

Muhammad bin Hamad Al-Thani
Chairman of the Board of Trustees

About this Series

This series of Arabic works, made available in English translation, represents an outstanding selection of important Islamic studies in a variety of fields of knowledge. The works selected for inclusion in this series meet specific criteria. They are recognized by Muslim scholars as being early and important in their fields, as works whose importance is broadly recognized by international scholars, and as having had a genuinely significant impact on the development of human culture.

Readers will therefore see that this series includes a variety of works in the purely Islamic sciences, such as Qur'ān, *ḥadīth*, theology, prophetic traditions (*sunna*), and jurisprudence (*fiqh*). Also represented will be books by Muslim scientists on medicine, astronomy, geography, physics, chemistry, horticulture, and other fields.

The work of translating these texts has been entrusted to a group of professors in the Islamic and Western worlds who are recognized authorities in their fields. It has been deemed appropriate, in order to ensure accuracy and fluency, that two persons, one with Arabic as his mother tongue and another with English as his mother tongue, should participate together in the translation and revision of each text.

This series is distinguished from other similar intercultural projects by its distinctive objectives and methodology. These works will fill a genuine gap in the library of human thought. They will prove extremely useful to all those with an interest in Islamic culture, its interaction with Western thought, and its impact on culture throughout the world. They will, it is hoped, fulfil an important rôle in enhancing world understanding at a time when there is such evident and urgent need for the development of peaceful coexistence.

This series is published by the Center for Muslim Contribution to Civilization, which serves as a research centre under the patronage of H.H. Sheikh Muhammad bin Hamad al-Thani, the former Minister of Education of Qatar who also chairs the Board of Trustees. The Board is comprised of a group of prominent scholars. These include His Eminence Sheikh Al-Azhar, Arab Republic of Egypt, and Dr Yousef al-Qaradhawi, Director of the Sira and Sunna Research Center. At its inception the Center was directed by the late Dr Muhammad Ibrahim Kazim, former Rector of Qatar University, who established its initial objectives.

The Center was until recently directed by Dr Kamal Naji, the Foreign Cultural Relations Advisor of the Ministry of Education of Qatar. He was assisted by a Board comprising a number of academicians of Qatar University, in addition to a consultative committee chaired by Dr Ezzeddin Ibrahim, former Rector of the University of the United Arab Emirates. A further committee

acting on behalf of the Center has been the prominent university professors who act under the chairmanship of Dr Raji Rammuny, Professor of Arabic at the University of Michigan. This committee is charged with making known, in Europe and in America, the books selected for translation, and in selecting and enlisting properly qualified university professors, orientalists and students of Islamic studies to undertake the work of translation and revision, as well as overseeing the publication process.

CENTER FOR MUSLIM CONTRIBUTION TO CIVILIZATION

CENTER FOR MUSLIM CONTRIBUTION TO CIVILIZATION

Translator's Introduction

ʿUlūm al-ḥadīth (or *ʿilm al-ḥadīth, uṣūl al-ḥadīth*, etc.) is the broad designation which includes all of the various disciplines making up the study of ḥadīth.[1] Among the works in this field are certain guidebooks which attempt to summarize the entire range of this material to allow students to understand the terminology of the collectors of ḥadīth and to validate the methods of these collectors. Ibn Ḥajar al-ʿAsqalānī (773/1372–852/1449) presents a brief survey of the history of this sub-genre in the introduction to his *Nuzhat al-naẓar*,[2] his commentary on his own *Nukhbat al-fikar*.

> The ancient and modern experts had many works about the terminology of the ḥadīth scholars. Among the first to compose a work on this subject was the judge Abū Muḥammad al-Rāmahurmuzī. His book was *al-Muḥaddith al-fāṣil*.[3] However, he was not thorough. Abū ʿAbd Allāh al-Ḥākim al-Nīsābūrī [was another one of the first] but he did not revise and properly arrange [the material].[4] Abū Nuʿaym al-Iṣbahānī followed him. He did make a supplement (*mustakhraj*) to the book of [al-Ḥākim al-Nīsābūrī], but he left some things for his successors. Abū Bakr al-Khaṭīb al-Baghdādī came after them. He composed a book he called *al-Kifāya*[5] on the rules of transmission and another on the guidelines [of transmission] which he called *al-Jāmiʿ li-ādāb al-shaykh wa-'l-sāmiʿ*.[6] Few were aspects of ḥadīth on which he did not compose a monograph. As Abū Bakr b. Nuqṭa[7] put it, "Everyone who is fair knows that the scholars of ḥadīth after al-Khaṭīb are dependant on his books." Some

1 For a brief discussion of this genre, see the article "Uṣūl al-ḥadīth" in *The Encyclopaedia of Islam* (2nd edn., Leiden, 1953 ff.). The most thorough treatment of the development of this literary genre remains William Marçais' introduction to his translation of Nawawī's *al-Taqrīb wa-'l-taysīr li-maʿrifat sunan al-Bashīr al-Nadhīr*, which originally appeared in installments in *Journal Asiatique* and was later issued as a separate volume under the title *Le Taqrîb de en-Nawawi* (Paris, 1902).

2 (Benares, 1394/1974), 3–4. See also id., *al-Majmaʿ al-muʾassas bi-'l-Muʿjam al-mufahras*, ed. Yūsuf ʿAbd al-Raḥmān al-Marʿashlī, 4 vols (Beirut, 1413/1992–1415/1994), 1:185–6.

3 *Al-Muḥaddith al-faṣil bayn al-rāwī wa-'l-wāʿī*, ed. Muḥammad ʿAjjāj al-Khaṭīb (Beirut, 1391/1971).

4 *Kitāb Maʿrifat ʿulūm al-ḥadīth*, ed. al-Sayyid Muʿaẓẓam Ḥusayn (Cairo, 1937).

5 *Kitāb al-Kifāya fī ʿilm al-riwāya* (Hyderabad, 1357).

6 (Beirut, 1417/1996).

7 Abū Bakr Muḥammad b. ʿAbd al-Ghanī al-Baghdādī (579/1183–629/1231) produced a number of works on ḥadīth and gentilics; Ibn Khallikān, *Wafayāt al-aʿyān wa-anbāʾ abnāʾ al-zamān*, ed. Iḥsān ʿAbbās, 8 vols (Beirut, 1968–72), 4:292–3.

came after al-Khaṭīb and took a share of this knowledge. Al-Qāḍī ʿIyāḍ composed a short book which he called *al-Ilmāʿ*[8] and Abū Ḥafṣ al-Mayānajī [that is al-Mayyānishī] wrote a pamphlet which he entitled *Mā lā yasaʿu al-muḥaddith jahluhū*.[9]

With the perspective given to him by the passage of two centuries, Ibn Ḥajar al-ʿAsqalānī regards *Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth*, more popularly known as the *Muqaddima*, of Ibn al-Ṣalāḥ al-Shahrazūrī as the most influential work on the study of ḥadīth: "The people took it up and followed its method. The versifiers, epitomizers, supplementers, abridgers, critics and proponents of it are innumerable." Library catalogs bear witness that for the next few centuries the belief prevailed that the market could always bear another synopsis, in either verse or prose, of the contents of Ibn al-Ṣalāḥ's work. Indeed, it would be no exaggeration to say that to this day most traditional ḥadīth scholarship is directly or indirectly based on this one work.

Ibn al-Ṣalāḥ al-Shahrazūrī

The career of Taqī al-Dīn Abū ʿAmr ʿUthmān b. ʿAbd al-Raḥmān al-Shahrazūrī[10] was shaped to a remarkable degree by the political currents of his age. He was

---

8 *Al-Ilmāʿ ilā maʿrifat uṣūl al-riwāya wa-taqyīd al-ʿilm*, ed. al-Sayyid Aḥmad Ṣaqr (Cairo, 1389/1970).

9 Ed. Subḥī al-Samarrāʾī (Baghdad, 1967); trans. L. Librande, *Muslim World*, 72 (1982): 34–50.

10 The following are the main sources for the life of Ibn al-Ṣalāḥ: Sibṭ b. al-Jawzī, *Mirʾāt al-zamān fī taʾrīkh al-aʿyān*, vol. 8 in 2 parts (Hyderabad, 1370/1951–1371/1952), 8(2):757–8; Abū Shāma, *al-Dhayl ʿala 'l-Rawḍatayn*, ed. Muḥammad Zāhid b. al-Ḥasan al-Kawtharī (Cairo, 1366/1947), 175–6; Ibn Khallikān, *Wafayāt*, 3:243–5; Ibn Rushayd, *Milʾ al-ʿayba bi-mā jumiʿa bi-ṭūl al-ghayba*, vol. 3, ed. Muḥammad al-Ḥabīb b. al-Khūja (Tunis, 1981), 214–19; Dhahabī, *al-ʿIbar fī khabar man ghabar*, ed. Abū Hājir Muḥammad al-Saʿīd b. Basyūnī Zaghlūl, 4 vols (Beirut, 1405/1985), 3:246–7; id., *Siyar aʿlām al-nubalāʾ*, ed. Shuʿayb al-Arnaʾūṭ, 25 vols (Beirut, 1401/1981–1409/1988), 23:140–4; id., *Tadhkirat al-ḥuffāẓ*, 4 vols (Hyderabad, 1955–8), 4:1430–31; id., *Taʾrīkh al-Islām wa-wafayāt al-mashāhīr wa-'l-aʿlām*, ed. ʿUmar ʿAbd al-Salām al-Tadmurī (Beirut, 1407/1987 ff), 53:184–8; Subkī, *Ṭabaqāt al-Shāfiʿiya al-kubrā*, ed. ʿAbd al-Fattāḥ Muḥammad al-Ḥilw and Maḥmūd Muḥammad al-Ṭanāḥī, 10 vols (Cairo, 1383/1963–[1396]/1976), 8:326–36; Asnawī, *Ṭabaqāt al-Shāfiʿiya*, ed. ʿAbd Allāh al-Jubūrī, 2 vols (Baghdad, 1970/1390–1391/1971), 2:133–4; Ibn Kathīr, *al-Bidāya wa-'l-nihāya*, 14 vols (Cairo, 1351/1932–1358/[1939]), 13:168–9; id., *Ṭabaqāt al-fuqahāʾ al-Shāfiʿiya*, ed. Aḥmad ʿUmar Hāshim and Muḥammad Zaynhum Muḥammad Gharab, 3 vols (Cairo, 1413/1993), 2:857–8; Ibn Rāfiʿ, *Taʾrīkh ʿulamāʾ Baghdad* (*al-musammā Muntakhab al-Mukhtār*), ed. ʿAbbās al-ʿAzzāwī (Baghdad, 1357/1938), 130–3; Ibn Qāḍī Shuhba, *Ṭabaqāt al-Shāfiʿiya*, ed. ʿAbd al-ʿAlīm Khān, 4 vols (Hyderabad, 1398/1978–1400/1980), 2:142–6; Ibn Taghrī Birdī, *al-Nujūm al-zāhira fī mulūk Miṣr wa-'l-Qāhira*, 16 vols (Cairo, 1348/1929–1392/1972), 6:354; Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, ed. ʿAlī Muḥammad ʿUmar (Cairo, 1393/1973), 499–500; Ulaymī, *al-Uns al-jalīl bi-taʾrīkh al-Quds wa-'l-Khalīl*, ed. Muḥammad Baḥr al-ʿUlūm, 2 vols (Najaf, 1388/1968), 2:104–5; Nuʿaymī, *al-Dāris fī taʾrīkh al-madāris*, ed. Jaʿfar al-Ḥasanī, 2 vols (Damascus, 1948/1367–1951/1370), 1:20–1; Dāwūdī, *Ṭabaqāt al-mufassirīn*, ed. ʿAlī Muḥammad ʿUmar, 2 vols (Cairo, 1392/1972),

born in the village of Sharakhān[11] located in the region known as Shahrazūr in Kurdish northern Iraq. Although Islamicists and Arabists are not accustomed to directing their attention to this part of the world, at the time of Ibn al-Ṣalāḥ's birth it was enjoying a period of great cultural efflorescence. Speaking specifically about the area of Shahrazūr, the contemporary historian Yāqūt (d. 626/1229) noted the rapaciousness of the Kurds inhabiting the surrounding mountains and the town's exceptional fertility in talented scholars. He makes particular reference to two famous Shāfiʿite families with roots there, the Banu 'l-Shahrazūrī[12] and the Banū ʿAṣrūn, both of which supplied judges to the Zangids, Ayyūbids and others.[13] Ibn al-Ṣalāḥ does not seem to have been able to lay claim to any blood connection to either of the prominent Shāfiʿite families of al-Jazīra, although his father had studied under Sharaf al-Dīn b. Abī ʿAṣrūn (493/1100–585/1189), who later went on to become a very prominent figure in Zangid Syria.

Ibn al-Ṣalāḥ began his training in law under his father[14] in Irbil, the capital of one of the minor principalities which lay between the Khwārazmians in the East and Ayyūbids in the West. The sources do not tell us when he arrived there or how long he stayed. However, one cannot help but feel that some elements of his basic religious outlook were forged in this period. As was the case with Shahrazūr, Irbil as portrayed in *Taʾrīkh Irbil*[15] of Ibn al-Mustawfī (564/1169–637/1239) enjoyed a much more vigorous intellectual life than one would expect to find. The ruler of Irbil after 586/1190 was a former lieutenant and brother-in-law of Saladin, Muẓaffar al-Dīn Gökböri.[16] As was the case with so many rulers in this period, he took an active interest in religious matters. To judge on the basis of where he spent his money, Gökböri's outlook appears to have been a form of conservative Sunnism which supported traditional manifestations of piety even when they lacked scriptural authority. The scale of his celebrations of the birth of the Prophet finds few parallels in Islamic history.

1:377–8; Maḥmūd al-ʿAdawī, *Kitāb al-Ziyārāt bi-Dimashq*, ed. Ṣalāḥ al-Dīn al-Munajjid (Damascus, 1956), 84–5; Ibn al-ʿImād, *Shadharāt al-dhahab fī akhbār man dhahab*, 8 vols (Cairo, 1350–51), 5:221–2; Ḥusaynī, *Ṭabaqāt al-Shāfiʿiya*, ed. ʿĀdil Nuwayhiḍ (Beirut, 1971), 220–1; Louis Pouzet, *Damas au VIIe/XIIIe siècle: Vie et structures religieuses [dans] d'une métropole islamique* (Beirut, 1988), 27–31 (under the name of "Abū Ḥafṣ ʿUmar Ibn aṣ-Ṣalāḥ").

11 A number of the sources claim that Ibn al-Ṣalāḥ was born in the town of Shahrazūr itself.

12 For this family, see Heinz Halm, *Die Ausbreitung der Šāfiʿitischen Rechtsschule von den Anfängen bis zum 8./14. Jahrhundert* (Wiesbaden, 1974), 185–7 and A. Ben Abdesselem, "Shahrazūrī," *EI²*, 9:219.

13 Yāqūt, *Muʿjam al-buldān*, ed. Ferdinand Wüstenfeld, 6 vols (Leipzig, 1866–73), 3:340–2.

14 By virtue of the tutelage of his father, Ibn al-Ṣalāḥ united the "ʿIrāqi" and "Khurāsānian" streams of Shāfiʿism. The genetics of these traditions are discussed in Abū Shāma, *Mukhtaṣar Kitāb al-Muʾammil li-'l-radd ila 'l-amr al-awwal* in *Majmūʿat al-Rasāʾil al-Munīrīya*, 4 vols (Cairo, n.d.), 3:28–31 and Nawawī, *Tahdhīb al-asmāʾ wa-'l-lughāt*, 4 vols (Cairo, n.d.), 1(1):18–19.

15 Ed. Sāmī b. al-Sayyid Khamās al-Ṣaqqār, 2 vols (Baghdad, 1980).

16 *Encyclopaedia Iranica*, ed. Ehsan Yarshater (New York, 1984 ff.), 8:43–4.

He established a number of charitable foundations in Irbil, including a school of ḥadīth named the Muẓaffarīya. He also financed good works in Mecca and Medina and contributed to the construction of the main mosque of the Ḥanbalites in the Damascene suburb of al-Ṣāliḥīya.

Ibn al-Ṣalāḥ continued his education in Mosul, which by this time was one of the last outposts of the Zangids, a dynasty which originated in northern Iraq and had controlled Syria and Egypt until the advent of the Ayyūbids. There, Ibn al-Ṣalāḥ, before "his mustache sprouted," tackled the popular manual of ʿIrāqī Shāfiʿism, Abū Isḥāq al-Shīrāzī's *al-Muhadhdhab fi 'l-furūʿ*, under the tuition of Ibn Samīn (523/1129–588/1192). The pinnacle of his early academic career was reached when he became a teaching assistant of ʿImād al-Dīn b. Yūnus (535/1140–608/1211),[17] the leading Shāfiʿite scholar of the city.

There was great interest in ḥadīth in northern Iraq at this time. The most famous member of the Zangid dynasty, Nūr al-Dīn, founded the world's first school of ḥadīth in Damascus, the Dār al-ḥadīth al-Nūrīya, in 566/1170. Schools of ḥadīth had also recently been founded in Irbil and Mosul. Therefore, Ibn al-Ṣalāḥ's interest in the subject of ḥadīth was probably awakened at an early age. It should be noted that even in this era the study of ḥadīth was not a normal element of the curriculum of the typical student of law. Commentators had occasion to deplore the ignorance of ḥadīth of legal scholars. We are told that in general the only ḥadīth the jurists knew were the ones cited in their legal manuals and these were often viewed as unauthentic by the specialists.[18]

After his time in Mosul, Ibn al-Ṣalāḥ made a lengthy journey to the major scholarly centers of the East, including Baghdad, Nishapur, Marv, Qazwin and Hamdan. Despite its crucial importance, this period of his life is particularly obscure and we know little more than the names of the teachers he met. Individuals like Ibn al-Samʿānī (537/1143–618/1221), Furāwī (ca. 522/1128–608/1212) and al-Muʾayyad (or perhaps al-Muʾayyid) al-Ṭūsī (524/1130–617/1220) are now nothing but placeholders in obscure isnāds, but in their day they enjoyed international prestige because they had comparatively short isnāds. Their prominence is reflected in the fact that their reports are the only ones for which Ibn al-Ṣalāḥ quotes the isnād *in extenso* in the *Muqaddima*.

The first time we hear of Ibn al-Ṣalāḥ in the Ayyūbid lands, where he would spend the rest of his life, is when he was appointed to the professorship of the Asadīya law school[19] in Aleppo. Presumably he took the reins of this Shāfiʿite law school shortly after the death of his predecessor in 608/1211. It appears that he did not occupy the position very long and he may have left as early as

17 For this individual and his family, see Halm, *Ausbreitung*, 188–9.

18 For example, Abū Shāma, *Muʾammil*, 3:28–9; Laknawī, *al-Ajwiba al-fāḍila li-'l-asʾila al-ʿashara al-kāmila*, ed. ʿAbd al-Fattāḥ Abū Ghudda (Aleppo, 1384/1964), 29–33.

19 For this school, see Ibn Shaddād, *al-Aʿlāq al-khaṭīra fi dhikr umarāʾ al-Shām wa-'l-Jazīra*, vol. 1, part 1 (Aleppo), ed. Dominique Sourdel (Damascus, 1953), 103–4.

610/1213.[20] The reason for this is nowhere specified, although we may assume that his departure was amicable since the post remained in the hands of his family.

What Ibn al-Ṣalāḥ did next is unclear. Dhahabī asserts that he studied in Damascus around 613/1216,[21] a *terminus post quem* apparently established by the death of the judge Ibn al-Ḥarastānī (520/1126–614/1217), who is said to have been one of his teachers. We next find Ibn al-Ṣalāḥ taking up the professorship of the Ṣalāḥīya law school in Jerusalem in 615/1218, in the wake of his predecessor who had been ousted by the Ayyūbid prince al-Muʿaẓẓam ʿĪsā in Damascus for protesting his decision to legalize the sale of wine.[22] The Ṣalāḥīya had been established by Saladin in 588/1192 in the Church of St Anne and it was the first Ayyūbid foundation after they captured the city from the Crusaders.[23] It is described as one of "the exalted positions in the kingdom of Islam,"[24] and Ibn al-Ṣalāḥ seems to have been successful in his tenure there and may have comfortably continued there indefinitely. As it turned out, he taught there scarcely a year before the Crusades intervened. Al-Muʿaẓẓam found himself incapable of protecting the city, so to decrease its military value he ordered the dismantling of its walls. Despite many protests, the demolition began on 1 Muḥarram 616/19 March 1219 and this led to a mass exodus from the city. Ibn al-Ṣalāḥ joined the "great mob" who "abandoned their possessions and belongings and dispersed in every direction throughout the area."[25] Unexpectedly, Ibn al-Ṣalāḥ found himself out of work and on his way to Damascus.[26]

The Ayyūbid prince al-Muʿaẓẓam was given control of Damascus in 594/1198. He first ruled in the name of Saladin's son al-ʿAzīz and then in the name of his own father, the brother of Saladin, al-ʿĀdil. Al-Muʿaẓẓam took over in his own name upon his father's death in 615/1218. He stands as one of the more spectacular figures of Islamic history. A scholar of certain attainments, he was determined to place his personal mark on the intellectual life around him. His most enduring legacy may be the book ascribed to him, *The Missile Hitting its Mark in al-Khaṭīb's Liver* (*al-Sahm al-muṣīb fī kabid al-Khaṭīb*),[27] a polemical tract refuting the attacks against Abū Ḥanīfa (d. ca. 150/767) made by the Shāfiʿite

20 Dominique Sourdel, "Les Professeurs de Madrasa à Alep aux XIIe–XIIIe siècles d'après Ibn Shaddād," *Bulletin d'études orientales*, 13 (1949–51):102, n. 30.

21 Dhahabī, *Siyar*, 23:142.

22 Nuʿaymī, *Dāris*, 1:83.

23 For this school, see ʿUlaymī, *Uns*, 2:41, 101–18; ʿAbd al-Laṭīf al-Ṭībāwī, "Baʿḍ al-madāris al-Islāmīya fī 'l-Quds al-sharīf fī ākhir al-qarn al-tāsiʿ al-hijrī," *Majallat Majmaʿ al-lugha al-ʿArabīya bi-Dimashq* 58 (1403/1983):239–40.

24 ʿUlaymī, *Uns*, 2:41.

25 ʿUlaymī, *Uns*, 1:402.

26 Asnawī (*Ṭabaqāt*, 133) and Ibn Kathīr (*Ṭabaqāt*, 2:857) claim that Ibn al-Ṣalāḥ did not settle in Damascus until 630. I can think of no way to account for this obviously incorrect statement.

27 Published as *Kitāb al-Radd ʿalā Abī Bakr al-Khaṭīb al-Baghdādī* (Cairo, 1351/1932).

al-Khaṭīb al-Baghdādī (392/1002–463/1071). The book is interesting for a number of reasons, not least for what it reveals about its putative author's preoccupations. The charge to which it responds first and at greatest length is that the imām of the Ḥanafites had a deficient knowledge of the Arabic language. (Of the eponyms of the four main schools of Sunnite law, Abū Ḥanīfa was the only one who was – like al-Muʿaẓẓam – not an ethnic Arab.) Ḥanafism and the Arabic language were the twin passions of al-Muʿaẓẓam's life.

Al-Muʿaẓẓam's Ḥanafism is a mystery both in its origin and its form. He, and his son following in his footsteps, were the only Ḥanafites in a dynasty that was otherwise Shāfiʿite. When asked how he alone in his family happened to be a Ḥanafite, he flippantly replied, "Do you not wish that there be a single Muslim among you?"[28] He studied Ḥanafite law under Jamāl al-Dīn[29] al-Ḥaṣīrī (546/1151–636/1238), the most prominent Ḥanafite of his time in Damascus, and composed, with the help of a ghostwriter, a commentary on Shaybānī's *al-Jāmiʿ al-kabīr*, a standard work on Ḥanafite law.[30] However, in the increasingly conservative spirit of his age, al-Muʿaẓẓam seems to have later moved toward a purer Ḥanafism centering on the school's eponym; one is tempted to say, a fundamentalist Ḥanafism. He commissioned a work called *al-Tadhkira*, a ten-volume digest of the doctrines of Abū Ḥanīfa stripped of the accretions of his students and later followers. Sibṭ b. al-Jawzī (581/1185 or 582–654/1256) tells us that "he was never separated from [this book], whether on a journey or at home. He read it continuously and wrote on the back of each volume, 'ʿĪsā b. Abī Bakr b. Ayyūb [al-Muʿaẓẓam] has completed learning [this volume].' "[31] His missionary zeal led him to found a Ḥanafite law school, the Muʿaẓẓamīya, in the Ḥanbalite enclave of al-Ṣāliḥīya in 621/1224. His activities in the realm of the Arabic language were less provocative. He sponsored a great lexicographical compilation based on a number of earlier works.[32] Not content to savor his pleasures in private, he paid cash prizes to students who had mastered certain grammatical and lexicographical texts, which did temporarily stir up some interest in these books.[33]

Al-Muʿaẓẓam's reign was an age of relative liberalism. Jews and Christians were allowed to hold public office and build additions on their houses of worship. Wine was legalized so that it could be taxed. The so-called "sciences of the Ancients" (for example, philosophy and Logic) were cultivated and al-Muʿaẓẓam

---

28 Laknawī, *al-Fawāʾid al-bahīya fī tarājim al-Ḥanafīya* (Beirut, n.d.), 152–3.

29 Not "Fakhr al-Dīn," as occurs in Sibṭ b. al-Jawzī, *Mirʾāt al-zamān*, 8(2):644.

30 *Mirʾāt al-zamān*, 8(2):645.

31 *Mirʾāt al-zamān*, 8(2):647. Ḥājjī Khalīfa provides a short description of this work in *Kashf al-ẓunūn ʿan asāmī al-kutub wa-ʾl-Funūn*, ed. Mehmet Şerefettin Yaltkaya, 2 vols (Istanbul, 1360/1941–1362/1943), 1:cols. 393–4.

32 Nuʿaymī, *Dāris*, 2:580.

33 Sibṭ b. al-Jawzī, *Mirʾāt al-zamān*, 8(2):647. Ḥājjī Khalīfa says that the prince used to give money to students who mastered Shaybānī's *al-Jāmiʿ al-kabīr* and his *al-Jāmiʿ al-ṣaghīr*, two works of Ḥanafite law; *Kashf al-ẓunūn*, 1:col. 568.

himself was a friend of the speculative theologian Āmidī (551/1156–631/1234). What al-Muʿaẓẓam could not bring himself to tolerate was the strict literalism advocated by some of the local Ḥanbalites and their restive followers. The profile of the Ḥanbalites in Damascus had been considerably heightened in 551/1156 by arrival of Ḥanbalite refugees fleeing the Crusaders from the area around the Palestinian village of Jammāʿīl.[34] Their common origin as well as their close family ties gave the immigrant Ḥanbalites a cohesiveness which allowed them to exert far greater influence than their numbers warranted. Their migration to the Damascene suburb of al-Ṣāliḥīya, which began in 553/1158, only served to prolong and strengthen their unity, which, one imagines, would have rapidly broken down if they had continued to live in the midst of the greater Damascene society. In al-Ṣāliḥīya they created a vigorous Ḥanbalite intellectual life which would hardly have been augured by the group's rural origin. Two of the greatest names in Ḥanbalism emerged from this milieu, Ibn Qudāma (541/1147–620/1223) and ʿAbd al-Ghanī b. ʿAbd al-Wāḥid (541/1146-600/1203). Despite their suburban exile, the Ḥanbalite refugees continued to play a role within the city walls. Al-Muʿaẓẓam was eventually obliged to grant the Ḥanbalites a *miḥrāb* of their own in the Umayyad Mosque, the religious center of the city. This became their base for menacing the local Ashʿarites. Fakhr al-Dīn b. ʿAsākir (550/1155-620/1223), Ibn al-Ṣalāḥ's unhappy predecessor at the Ṣalāḥīya in Jerusalem, had retired to Umayyad Mosque. As an Ashʿarite, he was obliged to make circuitous detours to avoid walking near the Ḥanbalites for fear that they would commit an outrage on his person.[35]

Al-Muʿaẓẓam's special antipathy for the Ḥanbalites is illuminated by his famous showdown with the aforementioned ʿAbd al-Ghanī in 595/1199.[36] ʿAbd al-Ghanī had traveled very extensively and it seems that no one with a religious text to transmit escaped his attention. A pathological troublemaker and career martyr, throughout his life we detect an eagerness to undergo a *miḥna*, or trial, like the one the imām Aḥmad b. Ḥanbal suffered at the hands of the ʿAbbāsid caliph al-Maʾmūn and his successors, a subject he treated in a monograph.[37] He chose Isfahan, the hometown of the Ashʿarite Abū Nuʿaym al-Iṣbahānī

34 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya fī taʾrikh al-Ṣāliḥīya*, ed. Muḥammad Aḥmad Duhmān, 2nd edn, 2 vols (Damascus, 1401/1980–1401/1981), 1:66–84; Ibn Kinān, *al-Murūj al-sundusīya al-fasīḥa fī talkhīṣ Taʾrikh al-Ṣāliḥīya*, ed. Muḥammad Aḥmad Duhmān (Damascus, 1366/1947), 2–11; Toru Miura, "The Ṣāliḥīya Quarter in the Suburbs of Damascus," *Bulletin d'études orientales*, 47 (1995):132–3.

35 Abū Shāma, *Dhayl*, 138; Dhahabī, *Siyar*, 22:188; Kutubī, *Fawāt al-wafayāt*, ed. Iḥsān ʿAbbās, 5 vols (Beirut, 1973–4), 2:290.

36 Sibṭ b. al-Jawzī, *Mirʾāt al-zamān*, 8(2):521; Abū Shāma, *Dhayl*, 16, 46–7; Dhahabī, *Siyar*, 21:458–64; Ibn Rajab, *Kitāb al-dhayl ʿalā Ṭabaqāt al-Ḥanābila*, ed. Muḥammad Ḥāmid al-Fiqi, 2 vols (Cairo, 1952–3), 2:9, 19–26; Ibn Ṭūlūn, *Ṣāliḥīya*, 2:441–2; Henri Laoust, *La Profession de foi d'Ibn Baṭṭa* (Damascus, 1958), cxxv–cxxix.

37 *Kitāb Miḥnat al-imām Aḥmad ibn Ḥanbal* (Cairo, 1991).

(336/948–430/1038), as the place to point out the one hundred and ninety mistakes the latter committed in his *Kitāb Maʿrifat al-Ṣaḥāba*.[38] For this service, the local Ashʿarites almost killed him and he fled the city wearing only a loincloth. In Mosul he taught ʿUqaylī's *Kitāb al-Ḍuʿafāʾ al-kabir*, which contains an uncomplimentary account of Abū Ḥanīfa. In response, the local Ḥanafites rose up and had him put in prison. He would have been put to death had a quick-thinking friend not removed the objectionable pages from the book before his enemies could get their hands on it.

In al-Muʿaẓẓam's Damascus, ʿAbd al-Ghanī chose the venue of the Umayyad Mosque to announce his anthropomorphic doctrines based on a literal reading of the Qurʾān. Inevitably, this incited the non-Ḥanbalites and they carried their protest to al-Muʿaẓẓam and his Commander of the Citadel. A legal opinion was issued declaring ʿAbd al-Ghanī to be an unbeliever and innovator who was not to be left at large among the Muslims. When personally examined, ʿAbd al-Ghanī refused to back down. It was ordered that his *minbar* be smashed and the Ḥanbalites were evicted from the Umayyad Mosque. ʿAbd al-Ghanī must have thought that he had finally found his al-Maʾmūn in al-Muʿaẓẓam.[39] Alas, the prominent establishment Ḥanbalite al-Nāṣiḥ b. al-Ḥanbalī (554/1159–634/1236) inopportunely spoiled the tableau by raising a mob and threatening mayhem. At this point the army was called out to protect the Ḥanafite prayer area. Within hours the Ḥanbalites were allowed to resume their position in the Umayyad Mosque. ʿAbd al-Ghanī was obliged to seek martyrdom in Egypt, where he died in 600/1203 on the eve of another banishment.

This would not be a welcoming environment for Ibn al-Ṣalāḥ. Although his views were by no means as extreme as those of ʿAbd al-Ghanī – an innate conservatism kept him from indulging in the provocative positions of the most radical Ḥanbalites – they were markedly different from those of al-Muʿaẓẓam.

> [Ibn al-Ṣalāḥ] was a traditionalist following a good doctrine. He abstained from the tendentious interpretation of the theologians. He believed in what was established by the texts. He did not go beyond the texts and he accepted their literal meaning.[40]

According to a titbit of gossip picked up in Mosul by Ibn Khallikān (608/1211–681/1282), who was himself a native of Irbil, Ibn al-Ṣalāḥ missed his

---

38 ʿAbd al-Ghanī wrote a book entitled *Tabyīn al-iṣāba li-awhām ḥaṣalat fī Maʿrifat al-Ṣaḥāba li-Abī Nuʿaym*; see Ibn Rajab, *Dhayl*, 2:8, 19; Sakhāwī, *Fatḥ al-Mughīth [alā] sharḥ Al Fiyat al-ḥadīth li-ʾl-ʿIrāqi*, 2nd edn, 3 vols (Medina, 1388/1968–1389/1969), 3:85; id., *al-Iʿlān bi-ʾl-tawbīkh li-man dhamma ahl al-taʾrikh*, ed. Franz Rosenthal (Beirut, n.d.),175; trans. F. Rosenthal, *History*, 406.

39 I have been unable to locate a copy of A.A. Badawī's *Maʾmūn Banī Ayyūb: al-Muʿaẓẓam ʿĪsā* (Cairo, 1953).

40 Dhahabī, *Tadhkira*, 4:1431.

chance early in life to fit into al-Muʿaẓẓam's personal circle. As a youth he secretly studied Logic under the brother of one of his first teachers, Kamāl al-Dīn b. Yūnus (551/1156–639/1242), a Shāfiʿite prodigy of learning who taught Shaybānī to Ḥanafites, the Gospel to Christians and the Torah to Jews. He made no progress and when Kamāl al-Dīn advised him, "People think well of you and they ascribe irreligion to everyone who studies this subject. You will spoil their opinion of you and not get anything out of this subject," he was willing to drop it.[41] Ibn al-Ṣalāḥ would later sourly dismiss Logic as "pompous words which God has made superfluous for all sane people."[42]

Despite his ideological handicap, Ibn al-Ṣalāḥ did what he could to catch the princely eye in Damascus. In 620/1223 we find him among the scholars attending a lesson held to commemorate the internment of al-Muʿaẓẓam's father in the Greater ʿĀdilīya. He could not yet occupy one of the places of honor on either side of al-Muʿaẓẓam, but he did manage to maneuver himself into a prime position in the second rank, directly in front of him.[43] Sibṭ b. al-Jawzī refers to Ibn al-Ṣalāḥ's predicament in his self-serving obituary of him.[44] Sibṭ, the grandson of one of history's greatest Ḥanbalites, Abu 'l-Faraj b. al-Jawzī, had seen which way the wind was blowing and converted to Ḥanafism. He then succeeded extraordinarily in insinuating himself into the good graces of al-Muʿaẓẓam. He writes that Ibn al-Ṣalāḥ buttonholed him at a shrine in a suburban park and asked him to intercede on his behalf with the prince: "Ask him to give me a school!" Sibṭ says that at the time al-Muʿaẓẓam specifically disliked Ibn al-Ṣalāḥ, but does not make clear whether this was because of Ibn al-Ṣalāḥ's generally conservative outlook or due to some particular offense on his part. Sibṭ claims that he kept after the prince and eventually reconciled him to Ibn al-Ṣalāḥ.

Ibn al-Ṣalāḥ's networking finally paid off when he assumed the professorship of the Raḥāwīya in 622/1225. Nevertheless, a rather obscure incident reveals that even now his position remained vulnerable. The school's founder was a wealthy merchant known as Ibn Rawāḥa, who lived in the school. After his death in 623/1226 (or 622), the famous Sufi Ibn ʿArabī (560/1165–638/1240) and Abu 'l-Ḥasan Khazʿal (ca. 547/1152–623/1226), the head of the shrine of ʿAlī b. al-Ḥusayn, Zayn al-ʿĀbidīn, in Damascus, came forward and claimed that Ibn Rawāḥa enjoined them "at night" – in the form of an apparition? – to bear witness on his behalf for the removal of Ibn al-Ṣalāḥ. This led to a complex series of events, which none of the sources cares to unravel. Involved seem to have been Ibn al-Ṣalāḥ's refusal to allow the burial of the founder within the precincts of the school and some extremely restrictive stipulations placed on the running of the institution, which apparently could not be enforced. A provision forbidding Jews,

41 Ibn Khallikān, *Wafayāt*, 5:314; Subkī, *Ṭabaqāt*, 8:382.

42 Dhahabī, *Siyar*, 23:143.

43 Abū Shāma, *Dhayl*, 132–3.

44 *Mirʾāt al-zamān*, 8(2):758, reading *madrasatan* instead of *madrasatahū*.

Christians and extremist Ḥanbalites from setting foot in it is cited. Ibn al-Ṣalāḥ weathered the storm and seems to have held the position until his death.[45]

Al-Muʿaẓẓam died in 624/1227 at the age of forty-seven and was succeeded by his son Dāwūd, who continued his policies. Two years later Dāwūd was pushed out by his uncle al-Ashraf. Although al-Muʿaẓẓam and al-Ashraf were born only a day apart, rarely have brothers shown more marked contrasts. While the high-flying al-Muʿaẓẓam was conversing with philosophers and philologists in the sunny gardens of Damascus, al-Ashraf was campaigning ceaselessly in the icy north, extending and defending the Ayyūbid domains. The acquisition of the sandal of the Prophet was his major cultural achievement. While visiting his nephew in the summer of 625/1228, it dawned on al-Ashraf that there was more to life than freezing and fighting and he resolved to take Damascus.[46]

When he finally did, he immediately put his own stamp on the city. If al-Muʿaẓẓam was al-Maʾmūn, al-Ashraf was al-Mutawakkil. Public morality was restored, non-Muslims were put in their place and the rational sciences were forbidden. Al-Ashraf renounced the sin taxes (if not the sins): wine was formally forbidden. The additions to the church of Maryam were torn down and the Christian superintendent of the treasury was humbled. As for the unholy pursuit of philosophy and science, Abū Shāma writes,

> Study of the sciences of the Ancients had become widespread during the last years of the reign of al-Muʿaẓẓam b. Abī Bakr and in the reign of his son Dāwūd and that became more common until God extinguished it in the reign of al-Ashraf.[47]

The great Āmidī was put under house arrest, perhaps on the basis of a famous legal opinion given by Ibn al-Ṣalāḥ himself.[48]

In this more congenial climate, Ibn al-Ṣalāḥ's career took off. The year 628/1231 was particularly notable. This was when he made the pilgrimage to Mecca[49] and became the first professor of the Inner (or Smaller) Shāmīya.[50] The

45 Ibn Shaddād, *al-Aʿlāq al-Khaṭīra fī dhikr umarāʾ al-Shām wa-'l-Jazīra: Taʾrīkh madīnat Dimashq*, ed. Sāmī al-Dahhān (Damascus, 1375/1956), 241; Abū Shāma, *Dhayl*, 149; Ibn Kathīr, *Bidāya*, 13:116; Nuʿaymī, *Dāris*, 1:265–75; ʿAlmawī, *Mukhtaṣar Tanbīh al-ṭālib wa-irshād al-dāris*, ed. Ṣalāḥ al-Dīn al-Munajjid (Damascus, 1366/1947), 43–5; Akram Hasan al-ʿUlabi, *Khiṭaṭ Dimashq* (Damascus, 1410/1989), 120–1. Dhahabī, *Taʾrīkh al-Islām*, 51:138–9.

46 R. Stephen Humphreys, *From Saladin to the Mongols* (Albany, 1977), 199–200.

47 Abū Shāma, *Dhayl*, 156.

48 *Fatāwā Ibn al-Ṣalāḥ* ([Cairo], n.d.), 41–3; *Fatāwā wa-masāʾil Ibn al-Ṣalāḥ* (*sic*), ed. ʿAbd al-Muʿṭī Amīn Qalʿajī, 2 vols (Beirut, 1406/1986), 1:209–13. Ibn Qāḍī Shuhba claims that Ibn al-Ṣalāḥ's ban was put into practice; *Ṭabaqāt*, 2:144.

49 Abū Shāma, *Dhayl*, 160; Ibn Kathīr, *Bidāya*, 129.

50 Ibn Shaddād, *al-Aʿlāq al-khaṭīra: Dimashq*, 232; Nuʿaymī, *Dāris*, 1:301–13; ʿAlmawī, *Mukhtaṣar*, 48–9; ʿUlabī, *Khiṭaṭ*, 126–7. There seems to have been some confusion (see Ibn Shaddād, *al-Aʿlāq al-khaṭīra: Dimashq*, 241; *Nuʿaymī, Dāris*, 1:277; ʿAlmawī, *Mukhtaṣar*, 47) as to whether it was the Inner or Outer Shāmīya where Ibn Ṣalāḥ taught, Ibn Khallikān (*Wafayāt*, 3:244) explicitly says that it was the Inner.

founder of the school, Sitt al-Shām Zumurrud Khātūn, was one of the grand ladies of the Ayyūdid family. A sister of Saladin and al-ʿĀdil, she had blood ties to over thirty Ayyūbid princes. She devoted her life to good works and every year spent large sums of gold on potions and medicines which were produced in her house in the city and distributed to the populace. She had earlier founded a large school of Shāfiʿite law outside of the city walls and before her death in 616/1220 she arranged to have her house, located near the Bīmāristān al-Nūrī, converted into the school of Shāfiʿite law where Ibn al-Ṣalāḥ taught.

Ibn al-Ṣalāḥ reached the peak of his career when al-Ashraf made him the first professor of the Dār al-ḥadīth al-Ashrafīya, one of the two schools of ḥadīth founded by al-Ashraf. One of these, the Ashrafīya al-Barrānīya, was located in the suburb of al-Ṣāliḥīya and put under the control of the local Ḥanbalites.[51] The inner Ashrafīya, where Ibn al-Ṣalāḥ taught, was located within the walls of the city of Damascus, near the main gate of the Citadel and was given to the Shāfiʿites. It was constructed on the site of the former home of the prominent general Ṣārim al-Dīn Qāymāz al-Najmī (d. 596/1200), which al-Ashraf purchased in 628/1231 and renovated over the course of two years.[52] The opening of the school in 630/1233 coincided with the arrival of the elevated ḥadīth transmitter Ibn al-Zabīdī (d. 631/1234) from Baghdad, who was fêted by al-Ashraf during the month of Ramadan and presided over the recitation of Bukhārī's *Ṣaḥīḥ* in the newly opened ḥadīth school.

Ibn al-Ṣalāḥ died in his chambers at the Ashrafīya on 25 Rabīʿ II 643/19 September 1245, during the Khwārazmian and Egyptian siege of Damascus. The blockade caused a severe famine within the city and a number of prominent scholars were carried off. Nevertheless his funeral was very well attended. Ceremonies were performed in the Umayyad Mosque and the crowd followed the funeral procession to the city gate known as Bāb al-Faraj. Inside of the gate, the ceremonies were re-enacted. Then a brave group of men hitched up their gowns and hastily delivered his remains to its burial site at the edge of the cemetery known as Maqābir al-Ṣūfīya. In later years, his tomb was visited as a site of blessing and it was said that a prayer made there would be fulfilled.

The *Muqaddima*

Ibn al-Ṣalāḥ intended the *Muqaddima* to be a basic introduction to the study of ḥadīth.

> *This book* is an entryway into the study of ḥadīth, an attempt to make clear its main and secondary issues and to explain the terminology, aims

---

51 For this school, see Nuʿaymī, *Dāris*, 1:47–55; Ibn Ṭūlūn, Ṣāliḥīya, 1:155–64; ʿAlmawī, *Tanbīh*, 12–13; Ibn Kinān, *Murūj*, 39–40; ʿAbd al-Qādir Badrān, *Munādamat al-aṭlāl wa-musāmarat al-khayāl*, ed. Muḥammad Zuhayr al-Shāwīsh (Damascus, n.d.), 32–4; ʿUlabī, *Khiṭaṭ*, 74–5.

52 Nuʿaymī, *Dāris*, 1:19–47; ʿAlmawī, *Tanbīh*, 10-12; Badrān, *Munādamat al-aṭlāl*, 24–32; ʿUlabī, *Khiṭaṭ*, 75–7.

> and concerns of its practitioners. Ignorance of these matters greatly impairs a transmitter. This book is – God willing – worthy of receiving attention before any other.[53]

The *Muqaddima* began as a series of individual lectures which were only later placed in the present arrangement.[54] In composing the *Muqaddima*, Ibn al-Ṣalāḥ drew heavily on the works of most of his predecessors in the field and the final product bears an especially strong resemblance to al-Ḥākim al-Nīsābūrī's *Kitāb Maʿrifat ʿulūm al-ḥadīth*. Considering this, it should not surprise us to read that at one point in his life Ibn al-Ṣalāḥ undertook to write a commentary on al-Ḥākim's book.[55] We may safely surmise that the commentary, which he never completed, grew into the *Muqaddima*. Ibn al-Ṣalāḥ made no attempt to conceal his debt to al-Ḥākim. He gave his work, popularly known as the *Muqaddima*, an almost identical title, *Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth*,[56] and adopted al-Ḥākim's conceit of dividing the study of ḥadīth into a number of individual categories (sing. *nawʿ*), although he thoroughly reorders them and adds thirteen new ones, bringing the total to sixty-five.

How can we explain the astonishing success of this work, since it clearly broke little new ground in terms of its basic format? Where the *Muqaddima* did represent more of a departure from its predecessors was in its style. Abū Bakr b. Musaddī (ca. 593/1196–663/1264) described how it appeared to contemporary eyes:

> [Ibn al-Ṣalāḥ] composed a *fiqhī* book on the sciences [of ḥadīth] and followed a theoretical course in its laws. He used to favor reason over reports (*athar*) and analogy over anecdotes (*khabar*). In [this work] he prepared principles of which no clear representation had [hitherto] been made.[57]

Ibn al-Ṣalāḥ wrote the *Muqaddima* like a law book rather than a ḥadīth book. Most notably he eschewed the ponderous habit of most of the writers on ḥadīth of quoting earlier authorities at length. Writers on ḥadīth had hitherto been averse to speaking in their own voice, adding only a sentence or two of their own composition here and there to highlight the significance of the quoted material. In addition to making their books long-winded and cumbersome, this taxed the reader's patience and attentiveness. Although the *Muqaddima* still includes a good deal of quoted material, it does so much less than its predecessors. The easier style probably contributed greatly to the popularity of the work.

---

53 *Muqaddima*, 436.

54 Ibn Ḥajar ascribes the deficiency he perceives in the arrangement of the book to this procedure; *Nuzhat al-naẓar*, 5.

55 Ibn Rushayd, *Milʾ al-ʿayba*, 3:218.

56 Ibn al-Ṣalāḥ knew the title of al-Ḥākim's work to be *Kitāb Maʿrifat anwāʿ* ʿulūm *al-ḥadīth*, see *Muqaddima*, 213.

57 Ibn Rāfiʿ, *Taʾrīkh*, 132.

This Translation

I have relied largely on two modern editions of Ibn al-Ṣalāḥ's text, Nūr al-Dīn ʿItr's *ʿUlūm al-ḥadīth li-Ibn al-Ṣalāḥ* (Damascus, 1387/1966) and the late ʿĀʾisha ʿAbd al-Raḥmān's *Muqaddimat Ibn al-Ṣalāḥ* (2nd edn, Cairo, 1989). In the instances where I was able to consult the relevant manuscripts, it appears that in most cases the readings that Professor ʿItr gives are to be favored where they disagree. Nevertheless, the copious supplementary material Professor ʿAbd al-Raḥmān provided makes her edition indispensable to the serious student.

Two procedures I have adopted may require some explanation. I have been sparing in the use of brackets to indicate material not present in the original text, especially when it is merely a question of meeting the demands of English usage. I have used brackets when supplying additional elements to names mentioned in the text in the hope of rendering them more easily identifiable to the reader, when providing short explanatory notes, when the material supplied is more extensive and when it seemed to me to be more open to dispute. I should also draw attention to a practice I have adopted in an effort to render the text clearer to the average reader. Ibn al-Ṣalāḥ did not have at his disposal that great scholarly convenience, the footnote. He therefore had to incorporate his digressions in the body of the text. In the instances where these are relatively lengthy or interrupt the flow of the argument, I have distinguished them by presenting them as an indented text block.

Despite all appearances to the contrary, I have attempted to keep the footnotes to a minimum. The *Muqaddima* amply exemplifies what Professor Franz Rosenthal has called the philnomynous character of Islamic scholarship. I have tried to identify all of the individuals mentioned in the text at the first appearance of their name. Ibn al-Ṣalāḥ cites a number of extremely obscure, usually very early, figures as illustrations of particular phenomena. In the cases where little seems to have been known about the person, apart from the characteristic which prompted Ibn al-Ṣalāḥ to mention him, I have merely provided a reference to the entry on him in one or two of the standard biographical dictionaries. Ibn al-Ṣalāḥ quotes extensively from his predecessors. Where he provides a clue about the specific written source from which he drew the quotation, I have attempted to provide adequate bibliographical information. It should be noted that in almost every instance there is some variation, usually minor, between Ibn al-Ṣalāḥ's rendering of the quoted passage and the way it appears in the modern printed edition of the same text.

In conclusion, I would like to acknowledge the help I received from others. A generous grant I received from the American Philosophical Society allowed me to travel to Syria and Egypt in the summer of 1996. Professor Raji Rammuny, the coordinator of the series in which this volume appears, has shown great patience and helped me overcome a number of obstacles. Professor ʿAbd al-Raḥmān (perhaps better known under her nom de plume "Bint al-Shāṭiʾ") freely provided valuable assistance and advice. I would especially like to express

my gratitude to Professor Rosenthal. He has on occasions too numerous to mention allowed me to benefit from his vast expertise on questions both general and specific. To him I dedicate this translation.

Author's Introduction

"Our Lord, give us mercy from You and grant us guidance in our affair."[1]

Praise – the most complete and highest praise – be to God, the Guide for those who seek His guidance, the Guardian of those who fear Him and the One who suffices for those who seek His approval. The most perfect prayers and blessings on our Prophet, the other prophets and the family of each so long as someone asks for His forgiveness and invokes His mercy. Amen! Amen!

The science of ḥadīth is one of the best of the excellent sciences and one of the most beneficial of the useful disciplines. Manly and virile men – that is, thorough and complete scholars – love it and the only people who dislike it are contemptible and base. It is one of the sciences with the greatest relevance to the various other sciences, especially applied law (*fiqh*), which is the central science. For that reason, the errors of those writers on applied law who are unfamiliar with the science of ḥadīth are numerous and the imperfections in the remarks of those scholars who forsake it are plain.

Formerly the stature of ḥadīth was exalted. The throngs of ḥadīth students were massive and the capabilities of the experts[2] in the discipline and the transmitters of ḥadīth were high. Through their living the different sciences of ḥadīth were made vital, through their continued existence the branches of the various sub-disciplines of ḥadīth were kept fresh and the abodes of ḥadīth were occupied by its students. These students and experts have now died off and the sciences of ḥadīth have been obliterated to such an extent that the practitioners in ḥadīth are only a tiny band, few and weak in number. For the most part, in taking up ḥadīth they are concerned with nothing more than hearing them heedlessly, and in recording ḥadīth they do not expend more effort than to write them down defectively. They toss aside the various sciences of ḥadīth through which the stature of ḥadīth became exalted and they have made themselves remote from the bodies of knowledge which made it magnificent. Just when someone examining a difficulty in the science of ḥadīth could hardly find anyone capable of explaining

1 Qur'ān 18:10.

2 *Ḥuffāẓ* (sing. *ḥāfiẓ*): Later scholars attempted to define the qualifications theoretically necessary for a transmitter of ḥadīth to earn this designation; see, for example, Ibn Ḥajar al-ʿAsqalānī, *al-Nukat ʿalā Kitāb Ibn al-Ṣalāḥ*, ed. Rabīʿ b. Hādī ʿUmayr, 2nd edn, 2 vols (Riyadh, 1408/1988), 1:268; Sakhāwī, *al-Jawāhir wa-'l-durar fī tarjamat shaykh al-Islām Ibn Ḥajar*, ed. Ḥāmid ʿAbd al-Majīd and Ṭāhā al-Zaynī, only one vol. published (Cairo, 1406/1986), 1:28–45; Suyūṭī, *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawāwī* (*sic*), ed. ʿAbd al-Wahhāb ʿAbd al-Laṭīf, 2nd edn, 2 vols (Cairo, 1385/1966), 1:44–52.

it and someone who wanted to pursue the science of ḥadīth could hardly come across anyone knowledgeable in it, generous God (He is blessed and exalted and He deserves all praise) bestowed a blessing in the form of the book *Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth* (*Knowledge of the Categories of the Science of Ḥadīth*). This book divulged the hidden secrets of the science of ḥadīth, explained its stubborn difficulties, made firm its joints, set down its rules, illuminated its lineaments, clarified its rulings, detailed its subcategories and shed light on its principles, elucidated its branches and subsections, brought together its various sciences and benefits and tracked down its stray and valuable points. I beseech, entreat and humbly pray to God, the Great – in whose hand lie harm and benefit and granting and forbidding – , seeking His favor by every means and requesting His intercession in every way, that He make this book replete in that regard – and more replete – and that He make it ample for all of that – and more ample – and that He make the reward for it and the benefit of it great in this world and the next. God is near and He answers our prayers. I will have no success without God. Upon Him I rely and to Him I turn repentantly.

This is a list of the Categories of ḥadīth:

1. Sound ḥadīth (*maʿrifat al-ṣaḥīḥ min al-ḥadīth*)
2. Fair ḥadīth (*maʿrifat al-ḥasan minhu*)
3. Weak ḥadīth (*maʿrifat al-ḍaʿīf minhu*)
4. Supported ḥadīth (*maʿrifat al-musnad*)
5. Uninterrupted ḥadīth (*maʿrifat al-muttaṣil*)
6. Raised ḥadīth (*maʿrifat al-marfūʿ*)
7. Halted ḥadīth (*maʿrifat al-mawqūf*)
8. Cut-off ḥadīth, and they are different from interrupted ḥadīth (*maʿrifat al-maqṭūʿ wa-huwa ghayr al-munqaṭiʿ*)
9. Loose ḥadīth (*maʿrifat al-mursal*)
10. Interrupted ḥadīth (*maʿrifat al-munqaṭiʿ*)
11. Problematic ḥadīth, and this is followed by the discussion of some subsidiary issues, including the isnād containing the word "ʿ*an*" (from) and the suspension of ḥadīth (*maʿrifat al-muʿḍal wa-yalīhi tafrīʿāt minhā fi 'l-isnād al-muʿanʿan wa-minhā fi 'l-taʿlīq*)
12. Misrepresentation and the treatment of misrepresented ḥadīth (*maʿrifat al-tadlīs wa-ḥukm al-mudallas*)
13. Anomalous ḥadīth (*maʿrifat al-shādhdh*)
14. Unfamiliar ḥadīth (*maʿrifat al-munkar*)
15. Analysis, parallelisms and attestations (*maʿrifat al-iʿtibār wa-'l-mutābaʿāt wa-'l-shawāhid*)
16. Additions of reliable transmitters and the treatment of them (*maʿrifat ziyādāt al-thiqāt wa-ḥukmihā*)
17. Isolated ḥadīth (*maʿrifat al-afrād*)
18. Defective ḥadīth (*maʿrifat al-ḥadīth al-muʿallal*)
19. Disrupted ḥadīth (*maʿrifat al-muḍṭarib min al-ḥadīth*)

20. Material interpolated into ḥadīth (*maʿrifat al-mudraj fī 'l-ḥadīth*)
21. Forged ḥadīth (*maʿrifat al-mawḍūʿ*)
22. Mixed-up ḥadīth (*maʿrifat al-maqlūb*)
23. The characteristic of those whose transmission is accepted and those whose transmission is rejected (*maʿrifat ṣifat man tuqbalu riwāyatuhū wa-man turaddu riwāyatuhū*)
24. The methods of hearing and receiving ḥadīth, and this chapter includes an exposition on the forms of licensing and their treatment as well as the rest of the ways of taking up and receiving ḥadīth – it contains much information (*maʿrifat kayfiyat samāʿ al-ḥadīth wa-taḥammulihī wa-fīhi bayān anwāʿ al-ijāza wa-aḥkāmihā wa-sāʾir wujūh al-akhdh wa-'l-taḥammul wa-fīhi ʿilm jamm*)
25. The writing of ḥadīth and the means of fixing and recording texts, and this chapter contains excellent and important information (*maʿrifat kitābat al-ḥadīth wa-kayfiyat ḍabṭ al-kitāb wa-taqyīdihī wa-fīhi maʿārif muhimma rāʾiqa*)
26. The manner of relating ḥadīth, the stipulation regarding the conveyance of them and related matters, and this chapter contains many of the valuable points of this science (*maʿrifat kayfiyat riwāyat al-ḥadīth wa-sharṭ adāʾihī wa-mā yataʿallaqu bi-dhālika wa-fīhi kathīr min nafāʾis hādha 'l-ʿilm*)
27. Guidelines for the transmitter of ḥadīth (*maʿrifat ādāb al-muḥaddith*)
28. Guidelines for the student of ḥadīth (*maʿrifat ādāb ṭālib al-ḥadīth*)
29. Elevated and low isnāds (*maʿrifat al-isnād al-ʿālī wa-'l-nāzil*)
30. Famous ḥadīth (*maʿrifat al-mashhūr min al-ḥadīth*)
31. Rare and scarce ḥadīth (*maʿrifat al-gharīb wa-'l-ʿazīz min al-ḥadīth*)
32. Rare words in the ḥadīth (*maʿrifat gharīb al-ḥadīth*)
33. Enchained ḥadīth (*maʿrifat al-musalsal min al-ḥadīth*)
34. Abrogating and abrogated ḥadīth (*maʿrifat nāsikh al-ḥadīth wa-mansūkhihī*)
35. Misreadings in the isnāds and texts of ḥadīth (*maʿrifat al-muṣaḥḥaf min asānīd al-aḥādīth wa-mutūnihā*)
36. Contradictory ḥadīth (*maʿrifat mukhtalif al-ḥadīth*)
37. Additions to cohesive isnāds (*maʿrifat al-mazīd fī muttaṣil al-asānīd*)
38. Ḥadīth with hidden looseness (*maʿrifat al-marāsīl al-khafī irsāluhā*)
39. The Companions (God be pleased with all of them) (*maʿrifat al-Ṣaḥāba*)
40. The Followers (God be pleased with all of them) (*maʿrifat al-Tābiʿīn*)
41. Older people transmitting from younger ones (*maʿrifat al-akābir al-ruwāt ʿan al-aṣāghir*)
42. Symmetrical transmissions, and other instances of peers transmitting from one another (*maʿrifat al-mudabbaj wa-mā siwāhu min riwāyat al-aqrān baʿḍihim ʿan baʿḍ*)
43. Brothers and sisters among scholars and transmitters (*maʿrifat al-ikhwa wa-'l-akhawāt min al-ʿulamāʾ wa-'l-ruwāt*)
44. The transmission by fathers from their sons (*maʿrifat riwāyat al-ābāʾ ʿan al-abnāʾ*)
45. The opposite of that; that is, the transmission by sons from their fathers (*ʿaks dhālika maʿrifat riwāyat al-abnāʾ ʿan al-ābāʾ*)

46. Those from whom two transmitters related, one early and one late, with a great difference between their date of death (*maʿrifat man ishtaraka fī 'l-riwāya ʿanhu rāwiyān mutaqaddim wa-muta'akhkhir tabāʿada mā bayna wafātayhim*)
47. Those from whom only a single transmitter related ḥadīth (*maʿrifat man lam yarwi ʿanhu illā rāwin wāḥid*)
48. Those who are referred to by different names or varying epithets (*maʿrifat man dhukira bi-asmā' mukhtalifa aw nuʿūt mutaʿaddida*)
49. Unique names of the Companions, transmitters of ḥadīth and other scholars (*maʿrifat al-mufradāt min asmā' al-Ṣaḥāba wa-ruwāt wa-'l-ʿulamā'*)
50. Names and paidonymics (*maʿrifat al-asmā' wa-'l-kunā*)
51. The paidonymics of those better known under their name, rather than their paidonymic (*maʿrifat kuna 'l-maʿrūfīn bi-'l-asmā' dūna 'l-kunā*)
52. Nicknames of transmitters of ḥadīth (*maʿrifat alqāb al-muḥaddithīn*)
53. Homographic [names and gentilics] (*maʿrifat al-mu'talif wa-'l-mukhtalif*)
54. Homonymic [names and gentilics] (*maʿrifat al-muttafiq wa-'l-muftariq*)
55. A Category composed of the two previous Categories (*nawʿ yatarakkabu min hādhayni 'l-nawʿayn*)
56. Transmitters resembling one another in name and lineage who are distinguished by the relative position of the names of the son and father (*maʿrifat al-ruwāt al-mutashābihīn fī 'l-ism wa-'l-nasab al-mutamāyizīn bi-'l-taqdīm wa-'l-ta'khīr fī 'l-ibn wa-'l-ab*)
57. Those whose lineage refers to someone other than their father (*maʿrifat al-mansūbīn ilā ghayr ābā'ihim*)
58. Gentilics the actual significance of which differs from the apparent one (*maʿrifat al-ansāb allatī bāṭinuhā ʿalā khilāf ẓāhirihā*)
59. Obscure references (*maʿrifat al-mubhamāt*)
60. The dates of transmitters, including their deathdate and other relevant dates (*maʿrifat tawārīkh al-ruwāt fī 'l-wafāyāt wa-ghayrihā*)
61. Reliable and weak transmitters of ḥadīth (*maʿrifat al-thiqāt wa-'l-ḍuʿafā' min al-ruwāt*)
62. Reliable transmitters who confused their ḥadīth at the end of their life (*maʿrifat man khallaṭa fī ākhir ʿumrihī min al-thiqāt*)
63. The generations of transmitters and scholars (*maʿrifat ṭabaqāt al-ruwāt wa-'l-ʿulamā'*)
64. Transmitters of ḥadīth and other scholars who were clients (*maʿrifat al-mawālī min al-ruwāt wa-'l-ʿulamā'*)
65. The residences and lands of transmitters (*maʿrifat awṭān al-ruwāt wa-buldānihim*)

That is the last of the Categories but it is not the last of what is possible in that regard. The science of ḥadīth can be divided into countless categories, since the states and characteristics of ḥadīth transmitters and the states and characteristics of ḥadīth texts are endless. Every one of these states and characteristics deserves to be mentioned separately and requires its own specialists – for each is a Category in its own right – but that would be an endless task. God is enough for us and an excellent protector.

Category 1

Sound Ḥadīth

(Maʿrifat al-ṣaḥīḥ min al-ḥadīth)

Know – may God enlighten you and me – that ḥadīth, in the view of the scholars of this discipline, fall into the divisions of "sound" (*ṣaḥīḥ*), "fair" (*ḥasan*) and "weak" (*ḍaʿīf*). The sound ḥadīth is a "supported" ḥadīth (*al-ḥadīth al-musnad*), the isnād of which coheres continuously through the transmission of one upright and accurate person from another up to its point of termination. The sound ḥadīth can be neither "anomalous" (*shādhdh*) nor "defective" (*muʿallal*). These descriptions exclude the "loose" (*mursal*), "interrupted" (*munqaṭiʿ*), "problematic" (*muʿḍal*) and anomalous ḥadīth; the ḥadīth containing an impairing defect (*ʿilla*); and the ḥadīth the transmitter of which suffers from any variety of discreditation (*jarḥ*) – these are Categories which will be discussed below, God (He is blessed and exalted) willing. This is the ḥadīth which is indisputably judged to be sound among the scholars of ḥadīth.

Sometimes the scholars of ḥadīth differ over the soundness of certain ḥadīth, either because of their disagreement over whether these characteristics are found in them or because of their disagreement in stipulating the necessity of some of these characteristics, as in the case of the loose ḥadīth. When they say, "This is a sound ḥadīth," what is meant is that its support (*sanad*) is cohesive and it possesses the rest of the aforementioned characteristics. The standard of the sound ḥadīth does not require that it be definite that the ḥadīth is sound in reality, since this standard admits the ḥadīth that a single upright transmitter is alone in relating and this type of ḥadīth is not one of the reports (*akhbār*) which the Community unanimously agreed to receive with acceptance. In the same way, when they say regarding a ḥadīth that it is "unsound," this is not a definite statement that it is actually a falsehood, since it may in reality be a truth. All that is meant is that its isnād is not sound according to the aforementioned standard. God knows best.

Some Important Notes

1. Sound ḥadīth fall into the categories of "agreed upon" (*muttafaq ʿalayhi*) and "disputed" (*mukhtalaf fīhi*), as was noted above, and they also fall into the categories of "well known" (*mashhūr*) and "rare" (*gharīb*), and categories in between. The grades of sound ḥadīth vary in potency according to the degree that the ḥadīth possesses the aforementioned characteristics upon which soundness is based. In view of this, sound ḥadīth can be divided into innumerable subcategories. For this reason, we think it is better to refrain from judging any isnād or ḥadīth to be the absolutely most sound, although a number of the authorities in ḥadīth have ventured into that morass and their opinions were therefore contradictory.

We heard[1] that Isḥāq b. Rāhawayh[2] said, "The soundest of all isnāds is Zuhrī[3] from Sālim[4] from his father."[5] We also heard something similar from Aḥmad b. Ḥanbal.[6] We heard that ʿAmr b. ʿAlī al-Fallās[7] said, "The soundest isnād is Muḥammad b. Sīrīn[8] from ʿAbīda[9] from ʿAlī."[10] We heard something similar from ʿAlī b. al-Madīnī[11] and this view was related from others as well. There are some who specify the transmitter from Muḥammad [b. Sīrīn], some making him Ayyūb al-Sakhtiyānī[12] and others Ibn ʿAwn.[13] One of the things we hear from Yaḥyā b. Maʿīn[14] is that he

1 *Ruwīnā*: In his *Ṭabaqāt al-fuqahāʾ al-Shāfiʿiya* (ed. Muḥyī al-Dīn ʿAlī Najīb, 2 vols, Beirut, 1413/1992, 1:77), Ibn al-Ṣalāḥ explained that he used this term in the instances where he had an isnād which for the sake of brevity he did not reproduce. For the vocalization of "*ruwīnā*," see ʿAbd al-Ghanī al-Nābulusī, *Īḍāḥ mā ladaynā fī qawl al-muḥaddithīn "rawaynā,"* Maktabat al-Asad (Damascus), no. 14123 ff., 29a–31b.

2 Abū Yaʿqūb Isḥāq b. Rāhawayh (or Rāhūya, 161/778–238/853) was one of the most important of the adherents of ḥadīth of his era; *EI²*, 3:902; Fuat Sezgin, *Geschichte des arabischen Schrifttums*, 10 vols. (Leiden, 1967–95), 1:109–10.

3 Abū Bakr Muḥammad b. Muslim b. Shihāb al-Zuhrī (ca. 50/670–124/742) was an important figure in the history of ḥadīth; *Encyclopaedia of Islam*, 1st edn, 4 vols (Leiden, 1908–36), 4:1239–41; Sezgin, *GAS*, 1:280–83.

4 Abū ʿUmar (or Abū ʿAbd Allāh) Sālim (d. 106/724), the son of ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb, was famed for his piety; Dhahabī, *Siyar*, 4:457–67.

5 Abū ʿAbd al-Raḥmān ʿAbd Allāh was the son of the second Caliph ʿUmar b. al-Khaṭṭāb (r. 13/634–23/644). He died in 73/692 at over eighty years of age; *EI²*, 1:53–4.

6 The doctrines of Abū ʿAbd Allāh Aḥmad b. Muḥammad b. Ḥanbal (164/780–241/855) would eventually form the basis of the Ḥanbalite law school. His ḥadīth criticism and legal opinions have been collected in a number of works and a very large collection of ḥadīth, called "*musnad*," is ascribed to him; *EI²*, 1:272–7; Sezgin, *GAS*, 1:502–9.

7 Abū Ḥafṣ ʿAmr b. ʿAlī al-Fallās was born around 160/776 and died in 249/863; Dhahabī, *Siyar*, 11:470–72.

8 Abū Bakr Muḥammad b. Sīrīn (ca. 33/653–110/729) was a Baṣran authority in ḥadīth whom later generations regarded as an expert in dream interpretation as well; *EI²*, 3:947–8; Sezgin, *GAS*, 1:633–4.

9 Abū Muslim ʿAbīda b. ʿAmr al-Salmānī (d. 72/691) was a well-respected Kūfan scholar. There is a good deal of confusion concerning the various elements of his name; Dhahabī, *Siyar*, 4:40–4.

10 ʿAlī b. Abī Ṭālib was one of the first men to convert to Islam and the son-in-law of the Prophet Muḥammad. He served as the fourth caliph from 35/656 until his assassination in 40/661; *EI²*, 1:381–6; *EIr*, 1:838–48.

11 Abu 'l-Ḥasan ʿAlī b. al-Madīnī (161/777–234/849) was one of the greatest ḥadīth critics of his generation. His judgements are preserved in his *al-ʿIlal* (ed. Muḥammad Muṣṭafā al-Aʿẓamī, 2nd edn, Beirut, 1980) and in many later sources; Sezgin, *GAS*, 1:108.

12 Abū Bakr Ayyūb b. Abī Tamīma Kaysān al-Sakhtiyānī (68/688–131/748) was a famed Baṣran transmitter of ḥadīth; Sezgin, *GAS*, 1:87–8.

13 Abū ʿAwn ʿAbd Allāh b. ʿAwn al-Muzanī (66/686–151/768), like Ayyūb al-Sakhtiyānī, was a Baṣran scholar of ḥadīth renowned for his piety; Dhahabī, *Siyar*, 6:364–75.

14 The ḥadīth criticism of Yaḥyā b. Maʿīn (158/775–233/847) is preserved in his *Taʾrīkh* (ed. Aḥmad Muḥammad Nūr Sayf, 4 vols, Mecca, 1979), composed by his student ʿAbbās al-Dūrī (d. 271/884), and in a number of other works. Later authorities frequently cited his opinons; Sezgin, *GAS*, 1:106–7.

said, "The finest isnād is al-Aʿmash[15] from Ibrāhīm[16] from ʿAlqama[17] from ʿAbd Allāh."[18] We heard that Abū Bakr b. Abī Shayba[19] said, "The soundest of all isnāds is Zuhrī from ʿAlī b. al-Ḥusayn[20] from his father[21] from ʿAlī [b. Abī Ṭālib]." We heard that Abū ʿAbd Allāh al-Bukhārī[22] – the author of the *Ṣaḥīḥ* ([*Collection of*] *Sound Ḥadīth*) – said, "The soundest of all isnāds is Mālik[23] from Nāfiʿ[24] from [ʿAbd Allāh] b. ʿUmar." The authority Abū Manṣūr ʿAbd al-Qāhir b. Ṭāhir al-Tamīmī[25] extrapolated from this that the most exalted isnād must be Shāfiʿī[26] from Mālik from Nāfiʿ from Ibn ʿUmar, and he cited as proof the consensus of the scholars of ḥadīth that there was no transmitter from Mālik more exalted than Shāfiʿī (God be pleased with all of them). God knows best.

---

15 Abū Muḥammad Sulaymān b. Mihrān al-Asadī (61/681–148/765), nicknamed al-Aʿmash, was a prolific transmitter of ḥadīth and expert on the Qurʾān who taught in al-Kūfa; *EI²*, 1:431.

16 Abū ʿImrān Ibrāhīm b. Yazīd al-Nakhaʿī (ca. 50/670–ca. 96/715) was one of the most prominent of the early jurists of al-Kūfa; *EI²*, 9:921–2; Sezgin, *GAS*, 1:403–4.

17 Abū Shibl ʿAlqama b. Qays al-Nakhaʿī al-Kūfī (d. ca. 62/682) was a prominent Kūfan legal scholar; Dhahabī, *Siyar*, 4:53–61.

18 Abū ʿAbd al-Raḥmān ʿAbd Allāh b. Masʿūd al-Hudhalī was an energetic teacher of the ḥadīth of the Prophet who died in Medina in 32/653; Dhahabī, *Siyar*, 1:461–500.

19 Abū Bakr ʿAbd Allāh b. Muḥammad b. Abī Shayba Ibrahīm al-Kūfī (159/775–235/849), known as Ibn Abī Shayba, was the author of an important early collection of ḥadīth called *al-Muṣannaf* (Hyderabad, 1386/1966 ff.); *EI²*, 3:692; Sezgin, *GAS*, 1:108–9.

20 ʿAlī b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib (ca. 38/659–94/712), known as Zayn al-ʿĀbidīn, was the fourth imām of the Twelver Shiites; *EIr*, 1:849–50.

21 Abū ʿAbd Allāh al-Ḥusayn was one of the beloved grandsons of the Prophet. His father was the Prophet's confidant and son-in-law ʿAlī and his mother was Fāṭima. He died in the Battle of Karbalāʾ in 61/680; *EI²*, 3:607–15.

22 Muḥammad b. Ismāʿīl al-Bukhārī (194/810–256/870) was the author of the most famous ḥadīth collection, popularly known as *Ṣaḥīḥ al-Bukhārī* (published a number of times), and a number of other important works of ḥadīth scholarship; *EI²*, 1:1296–7; Sezgin, *GAS*, 1:115–34.

23 Abū ʿAbd Allāh Mālik b. Anas al-Aṣbaḥī (93/712–179/795) was the greatest scholar in the city of Medina during his lifetime and the eponym of the Mālikite law school. His views are preserved in his *al-Muwaṭṭaʾ*, which has reached us in a number of recensions; *EI²*, 6:262–5; Sezgin, *GAS*, 1:457–64.

24 Abū ʿAbd Allāh Nāfiʿ (d. ca. 117/735), the client of ʿAbd Allāh b. ʿUmar, was a prolific transmitter of ḥadīth; *EI²*, 7:876–7.

25 ʿAbd al-Qāhir al-Baghdādī (d. 429/1037) was a Shāfiʿite polymath who is now best known for his heresiographical work *al-Farq bayn al-firaq*; Carl Brockelmann, *Geschichte der arabischen Litteratur*, 2nd edn, 2 vols (Leiden, 1943–9), 1:482, *Supplementbände*, 3 vols (Leiden, 1937–42), 1:666–7; *EI²*, 1:909; *EIr*, 3:409–10.

26 Muḥammad b. Idrīs al-Shāfiʿī (150/767–204/820) was the eponym of the Shāfiʿite law school and an influential figure in the development of Islamic legal thought; *EI²*, 9:181–5; Sezgin, *GAS*, 1:484–90.

2. When, in the personal ḥadīth collections[27] and other books which are in circulation, we encounter a ḥadīth sound in regard to its isnād, but we do not find it included in either of the two Ṣaḥīḥs or designated as sound in any of the other well-known and authoritative compositions (*muṣannafāt*) of the leaders in ḥadīth; we do not presume to judge it conclusively as sound. These days it is no longer feasible for someone to apprehend sound ḥadīth on his own by merely examining isnāds. This is because in every isnād of that kind of ḥadīth you find among its transmitters someone who merely relied upon what was in his book in its transmission and lacked the level of retention, accuracy and exactitude stipulated for sound ḥadīth. So, for the recognition of sound and fair ḥadīth, the matter reverts to relying on what the authorities in ḥadīth designated as such in their well-known and authoritative compositions, which have been rendered safe from alteration and corruption by the circumstance that they are widely known. The continuance of the chain of the isnād – by which this Community (may God augment its glory) has been distinguished – has become the principal reason for the circulation of isnāds apart from [those in the authoritative collections]. Amen!

3. Bukhārī – that is, Abū ʿAbd Allāh Muḥammad b. Ismāʿīl al-Bukhārī al-Juʿfī, a client of the Juʿfite tribe – was the first to compose a collection containing only sound ḥadīth. Abu 'l-Ḥusayn Muslim b. al-Ḥajjāj al-Nīsābūrī al-Qushayrī[28] – a member of the tribe of Qushayr – followed him. Although Muslim took ḥadīth from Bukhārī and studied under him, he did share most of his teachers.[29] The books of Bukhārī and Muslim are the soundest books after the august book of God [that is, the Qurʾān]. The statement we repeatedly heard from Shāfiʿī (God be pleased with him) – and others related it with different wording – : "I do not know of a more correct book of religious knowledge in the world than the book of Mālik [that is, *al-Muwaṭṭaʾ*]" was made by him before the books of Bukhārī and Muslim came into existence. The book of Bukhārī is the sounder of the two in regard to being a collection of sound ḥadīth and also the more useful. There is nothing wrong with the statement we heard from the expert Abū ʿAlī al-Ḥāfiẓ

27 *Ajzāʾ al-ḥadīth*: Tahānawī defines *juzʾ* (pl. *ajzāʾ*) as "a book collecting the ḥadīth of a single individual;" *Kashshāf iṣṭilāḥāt al-funūn*, 2 vols ([Istanbul], 1317), 1:206. Students frequently gathered the ḥadīth of a particular transmitter in this form to bring to his class for audition and occasionally these works found their way into general circulation. Some of the most renowned *juzʾ*s are listed in Ḥājjī Khalīfa, *Kashf*, 1:cols 583–90 and Muḥammad b. Jaʿfar al-Kattānī, *al-Risāla al-mustaṭrafa bi-bayān mashhūr kutub al-sunna al-musharrafa*, 3rd edn (Damascus, 1383/1963), 86–94.

28 In addition to his *Ṣaḥīḥ* (published several times), Muslim (d. 261/875) composed a number of important works on the study of ḥadīth, several of which will be mentioned in the course of the present translation; *EI*², 7:691–2; Sezgin, *GAS*, 1:136–43.

29 From the fact that Muslim studied under Bukhārī, the scholars of ḥadīth would as a matter of course have inferred that Muslim belonged to the generation after that of Bukhārī, rather than the same one, as was actually the case.

al-Nīsābūrī[30] (the teacher of the expert Abū ʿAbd Allāh al-Ḥākim[31]): "There is no book on earth sounder than the book of Muslim b. al-Ḥajjāj," and there is nothing wrong with the doctrine of the North African scholars who prefer the book of Muslim to that of Bukhārī; if what is meant is that the book of Muslim is superior since no unsound ḥadīth are mixed into it. After the introductory chapter of Muslim's book, only sound ḥadīth are enumerated in it and they are not coupled with ḥadīth like those occurring in the chapter headings of Bukhārī's book for which he did not provide isnāds meeting the standard stipulated for sound ḥadīth. It does not necessarily follow from this that the book of Muslim is superior to the book of Bukhārī in what pertains to the essence of a book of sound ḥadīth. If what is meant by these views is that the book of Muslim is sounder as a book of sound ḥadīth, it redounds against whoever says it. God knows best.

4. Bukhārī and Muslim did not include all of the sound ḥadīth in their *Ṣaḥīḥ*s and they did not take it upon themselves to do that. In fact, we often heard that Bukhārī said, "I put into *Kitāb al-Jāmiʿ* (*Comprehensive Collection*; that is, his *Ṣaḥīḥ*) only what was established as sound and I left out some sound ḥadīth for fear of prolixity." We heard that Muslim said, "I did not place here" – that is, in his book, the *Ṣaḥīḥ* – "all of the ḥadīth I consider to be sound. I put here only those ḥadīth they accepted unanimously."[32] He meant – and God knows best – that he only put in his book the ḥadīth which in his opinion met the standards of the ḥadīth unanimously regarded as sound, even if in the opinion of certain people some of these ḥadīth do not appear to meet these standards.

The expert Abū ʿAbd Allāh b. al-Akhram[33] said, "Few are the well-established ḥadīth that escape Bukhārī and Muslim," – that is, in their books. One should say that they are *not* few. *Al-Mustadrak ʿala 'l-Ṣaḥīḥayn*[34] (*The Supplement to the Two* Ṣaḥīḥs) of Abū ʿAbd Allāh al-Ḥākim is a large book which includes a good deal of what escaped their notice. Even if an

---

30 Abū ʿAlī al-Ḥusayn b. ʿAlī al-Nīsābūrī (277/890–349/960) was one of the great ḥadīth scholars of his age and is best known, as this passage indicates, for being the mentor of al-Ḥākim al-Nīsābūrī; Dhahabī, *Siyar*, 16:51–9.

31 Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh (321/933–405/1014), also known as al-Ḥākim al-Nīsābūrī and Ibn Bayyiʿ, was one of the most prolific authors on the subject of ḥadīth during the fourth/tenth century. Two manuals of ḥadīth from his pen have survived. The larger, *Kitāb Maʿrifat ʿulūm al-ḥadīth*, Ibn al-Ṣalāḥ used as a model for the *Muqaddima*. His shorter manual, *al-Madkhal ilā maʿrifat al-Iklīl*, has been edited and translated by James Robson (London, 1953); *EI*[2], 3:82; Sezgin, *GAS*, 1:221–2; *EIr*, 1:250–51.

32 *Al-Jāmiʿ al-ṣaḥīḥ*, 8 vols (Istanbul, 1329–33), 2:15 (K. al-Ṣalāt).

33 The sources ascribe a number of works with interesting titles to Abū ʿAbd Allāh Muḥammad b. Yaʿqūb b. Yūsuf al-Shaybānī al-Nīsābūrī (250/864–344/955). Regrettably, none of them seems to have survived; Dhahabī, *Siyar*, 15:466–9.

34 4 vols (Hyderabad, 1334–42).

argument may be made against Abū ʿAbd Allāh al-Ḥākim regarding some of his ḥadīth, many of his sound ḥadīth remain untainted. Indeed, Bukhārī said, "I have one hundred thousand sound ḥadīth and two hundred thousand unsound." The total in his book *Ṣaḥīḥ* is 7,275 ḥadīth, including some repeated ḥadīth. It has been said that with the omission of the duplicates the total is four thousand. In their[35] opinion, however, this figure may include the accounts (*āthār*) of the Companions and Followers,[36] and often a single ḥadīth related with two isnāds is counted as two ḥadīth.

The augmentation of the sound ḥadīth beyond the contents of the two books: those who seek this should obtain their additions from the ḥadīth clearly designated as sound in one of the famous, authoritative compositions of the leaders in ḥadīth – like Abū Dāwūd al-Sijistānī,[37] Abū ʿĪsā al-Tirmidhī,[38] Abū ʿAbd al-Raḥmān al-Nasāʾī,[39] Abū Bakr b. Khuzayma,[40] Abu 'l-Ḥasan al-Dāraquṭnī[41] and others. For this, it is not enough that the ḥadīth merely be found in the books of Abū Dāwūd, Tirmidhī, Nasāʾī and the rest of those who brought together sound and other ḥadīth in their works. In contrast, the mere presence of a ḥadīth in the books of those of them who stipulate that the ḥadīth they collect be sound – like the book of Ibn Khuzayma – does suffice. We regard in the same fashion the material found in the books providing versions of the ḥadīth in the book of Bukhārī and the book of Muslim (God be pleased with them) with variant isnāds[42] – like the

---

35 The antecedent of this pronoun appears to be those who provided the figure of four thousand.

36 In the broadest sense, the Companions (*Ṣaḥāba*) were the early Muslims who had contact with the Prophet, although the exact form of contact required was disputed. The Followers (*Tābiʿūn*) were the students of the Companions; see *EI*², 8:827–9 and 10:28–30. These two groups are discussed in depth below, in Categories 39 and 40.

37 Abū Dāwūd Sulaymān b. al-Ashʿath al-Sijistānī (202/817–275/889) was the compiler of the famous *Kitāb al-Sunan* (published several times); *EI*², 1:114; Sezgin, *GAS*, 1:149–52.

38 The ḥadīth collection of Abū ʿĪsā Muḥammad b. ʿĪsā b. Sawra al-Tirmidhī (210/825–279/892) is commonly called *al-Jāmiʿ al-ṣaḥīḥ*, although *Ibn al-Ṣalāḥ* would prefer simply *al-Jāmiʿ*. It is available in a number of editions; *EI*¹, 4:796–7; Sezgin, *GAS*, 1:154–9.

39 Abu ʿAbd al-Raḥman Aḥmad b. Shuʿayb al-Nasāʾī (215/830–303/915) was born in Nasā in Khurāsān and traveled extensively, collecting and teaching ḥadīth, before settling in Egypt. His famous ḥadīth collection is now known as *Kitāb al-Sunan* (published several times); *EI*², 7:969–70; Sezgin, *GAS*, 1:167–9.

40 Abū Bakr Muḥammad b. Isḥāq b. Khuzayma al-Nīsābūrī (223/838–311/924) was a famous expert in ḥadīth. His *Mukhtaṣar al-Mukhtaṣar min al-Musnad al-ṣaḥīḥ* is popularly known as *Ṣaḥīḥ Ibn Khuzayma* (ed. Muḥammad Muṣṭafā al-Aʿẓamī, 2 vols, Beirut, 1391/1971); Sezgin, *GAS*, 1:601.

41 Abu 'l-Ḥasan ʿAlī b. ʿUmar al-Dāraquṭnī (306/919–385/995) composed a ḥadīth collection named *Kitāb al-Sunan* (4 vols, Cairo, 1386/1966) and a number of other works concerning the study of ḥadīth; *EI*², 2:136; Sezgin, *GAS*, 1:206–9.

42 *Al-kutub al-mukharraja ʿalā kitāb al-Bukhārī wa-kitāb Muslim*: Sakhāwī defined "*istikhrāj*" – the form of the word later scholars preferred to *takhrīj* – as follows: "An expert takes, for instance, the *Ṣaḥīḥ* of Bukhārī and he presents the ḥadīth from it one by one with his own isnāds, without stipulating for himself that the transmitters be reliable;" *Fatḥ al-Mughīth*, 1:39.

books of Abū ʿAwāna al-Isfarāyīnī,[43] Abū Bakr al-Ismāʿīlī,[44] Abū Bakr al-Barqānī[45] and other works – which completes the abridged ḥadīth and provides commentary on many of the ḥadīth of the two *Ṣaḥīḥ*s. A considerable amount of this kind of material is found in *al-Jamʿ bayn al-Ṣaḥīḥayn* (*The Union of the Two* Ṣaḥīḥs) of Abū ʿAbd Allāh al-Ḥumaydī.[46]

The expert Abū ʿAbd Allāh al-Ḥākim occupied himself with augmenting the number of sound ḥadīth beyond the contents of the two *Ṣaḥīḥ*s. He collected [the fruit of his research] in a book he called *al-Mustadrak* in which he placed the ḥadīth not found in either of the two *Ṣaḥīḥ*s which he regarded as meeting the standard of the two teachers [that is, Bukhārī and Muslim] – that is, they had included material from the transmitters of the ḥadīth in their book – or as meeting the standard of Bukhārī alone or that of Muslim alone. In addition, al-Ḥākim included the ḥadīth that his own efforts led him to regard as sound, even if they did not meet the standard of either Bukhārī or Muslim. He is liberal in interpreting the standard of the sound ḥadīth and free in applying it. It is best that we take a moderate position regarding him. We say: A ḥadīth he reckons to be sound, if we do not find it regarded as sound by any other authority, is, even if it is not sound, a fair ḥadīth to be cited as a proof and acted upon, unless a defect positively determining its weakness appears in it. In this respect, the *Ṣaḥīḥ* of Abū Ḥātim b. Ḥibbān al-Bustī[47] (God bless all of them) is similar to it. God knows best.

5. The books providing versions of the ḥadīth in the book of Bukhārī or the book of Muslim (God be pleased with them) with variant isnāds: the authors of these books did not take it upon themselves to match Bukhārī and Muslim in regard to the exact wording of the ḥadīth without addition or omission. This is

---

43 The book of Abū ʿAwāna Yaʿqūb b. Isḥāq al-Isfarāyīnī (d. 316/928) was named *al-Musnad al-mukharraj ʿalā Kitāb Muslim ibn al-Ḥajjāj* (published as *Musnad Abī ʿAwāna*, 2 vols, Hyderabad, 1362–3); Sezgin, *GAS*, 1:174.

44 The book of Abū Bakr Aḥmad b. Ibrāhīm al-Ismāʿīlī (277/890–371/981), *al-Mustakhraj ʿala 'l-Ṣaḥīḥ*, was based on Bukhārī's work; Sezgin, *GAS*, 1:202.

45 Abū Bakr Aḥmad b. Muḥammad al-Barqānī (336/948–425/1034) was a teacher of al-Khaṭīb al-Baghdādī; *EIr*, 3:821. The title of the work referred to here seems to have been *al-Jamʿ bayn al-Ṣaḥīḥayn*; see Ḥājjī Khalīfa, *Kashf*, 1:col. 599.

46 Abū ʿAbd Allāh Muḥammad b. Abī Naṣr al-Ḥumaydī (ca. 420/1029–488/1095) was an Andalusian scholar who traveled to the East and died in Baghdad; Brockelmann, *GAL*, 1:413, *Suppl.*, 1:578–9; *EI*[2] 3:573–4. For a description of his *Jamʿ*, see Ḥājjī Khalīfa, *Kashf*, 1:cols 599–600.

47 Abū Ḥātim Muḥammad b. Ḥibbān al-Bustī (ca. 270/884–354/965) was one of the greatest ḥadīth scholars of the fourth/tenth century. His *al-Musnad al-ṣaḥīḥ ʿala 'l-taqāsīm wa-'l-anwāʿ min ghayr wujūd qaṭʿ fī sanadihā wa-lā thubūt jarḥ fī nāqilīhā* was later rearranged by ʿAlāʾ al-Dīn ʿAlī b. Balbān al-Fārisī (d. 739/1339) as *al-Iḥsān fī taqrīb Ṣaḥīḥ Ibn Ḥibbān* (ed. Shuʿayb al-Arnaʾūṭ, 18 vols, 1408/1988); *EI*[2], 3:799; Sezgin, *GAS*, 1:189–91.

because in pursuit of elevation of isnād[48] they related these ḥadīth from sources other than Bukhārī or Muslim and thus some variation in wording occurs in them. This is also the case with the ḥadīth authors included in their own independent compositions – like *al-Sunan al-kabīr* (*Great Book of Sunnas*) of Bayhaqī,[49] *Sharḥ al-Sunna* (*Explanation of the Sunna*) of Abū Muḥammad al-Baghawī[50] and others – for which they say, "Bukhārī" – or "Muslim" – "included it." Nothing more may be inferred from that other than that Bukhārī or Muslim included the archetype (*aṣl*) of that ḥadīth, it being probable that there is a difference in wording between the two versions. There may also be some variation in the meaning and I have in fact found some ḥadīth in which there is a degree of variation in regard to the sense. When that is the case, you may not transmit a ḥadīth from these books, saying, "It occurs in this form in the book of Bukhārī" – or "the book of Muslim" – unless you compare its wording [with the version given by either Bukhārī or Muslim to verify this] or the author who provides the version with the alternate isnād has said, "Bukhārī included it with this wording."

> These works differ from the abridgements of the two *Ṣaḥīḥ*s. The authors transmit in their abridgements the wording of the two *Ṣaḥīḥ*s, or that of one of them. However, one of these works, Ḥumaydī al-Andalusī's *al-Jamʿ bayn al-Ṣaḥīḥayn*, does include additional supplementary material for some of the ḥadīth, as we mentioned above. Occasionally a person who does not know better transmits something he finds in this book as if it were from one or both of the *Ṣaḥīḥ*s, and he falls into error because it is one of these additions not present in either of the two *Ṣaḥīḥ*s.

Two benefits are derived from the aforementioned versions with variant isnāds of the ḥadīth in the two books [that is, the *Ṣaḥīḥ*s of Bukhārī and Muslim]. The first is elevation of isnād. The second is the augmentation of the extent of the sound ḥadīth by their additional words and their supplements to some of the ḥadīth. The soundness of these additions is established by these variant versions, because these versions come with isnāds established in one or both of the *Ṣaḥīḥ*s and emanate from that well-established source.[51] God knows best.

---

48 *ʿUlūw al-isnād*: The fewer intermediaries mentioned in an isnād, the more "elevated" it was considered; see below, Category 29.

49 Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī (384/994–458/1066) was an important Shāfiʿite who wrote a number of works on ḥadīth, including his *al-Sunan al-kabīr* (published as *Kitāb al-Sunan al-kubrā*, 10 vols, Hyderabad, 1344–55); Brockelmann, *GAL*, 1:446–7, *Suppl.*, 1:618–19; *EI*[2], 1:1130.

50 Abū Muḥammad al-Ḥusayn b. Masʿūd b. Muḥammad al-Baghawī (433/1042–516/1122) was a pious scholar who worked hard to popularize the study of ḥadīth. *Sharḥ al-Sunna* (ed. Shuʿayb al-Arnaʾūṭ and Muḥammad Zuhayr al-Shāwīsh, 16 vols, Damascus, 1390/1971 ff.) is one of his most famous works; Brockelmann, *GAL*, 1:447–9, *Suppl.*, 1:620–22; *EI*[2], 1:893.

51 Sakhāwī asserts that the *mukharrij* was obliged to select the versions of the ḥadīth with isnāds which were identical to the original ones for as many links as possible, unless there was a compelling reason not to do so; *Fatḥ al-Mughīth*, 1:39. It has been asserted (*pace* Ibn al-Ṣalāḥ)

6. The ḥadīth that Bukhārī and Muslim (God bless them) provide with an uninterrupted isnād in their books: these beyond a doubt represent the material they judged as sound. There is doubt about some of the "suspended" ḥadīth (*muʿallaq*); that is, the ḥadīth with an isnād from the beginning of which one transmitter or more is omitted. The majority of these are in the book of Bukhārī; there are very few in the book of Muslim. We should say: These and similar ḥadīth which contain an expression decisively and conclusively indicating their ascription to the person from whom they are "suspended" – for example, "The Messenger of God (Peace be upon him) *said* (*qāla*) such and such," "Ibn ʿAbbās[52] *said* such and such," "Mujāhid[53] *said* such and such," "ʿAffān[54] *said* such and such," "Qaʿnabī[55] *said* such and such," "Abū Hurayra[56] *related* (*rawā*) such and such," and similar expressions – are judged to be established as actually coming from that person. On the basis of all of these expressions, it is determined that the person to whom Bukhārī ascribed the ḥadīth spoke and related [the text that follows]. Bukhārī would not have deemed it permissible to state this [that is, to use these unequivocal expressions] without qualification unless it was established in his view that the ḥadīth came from the person to whom it is ascribed. If the transmitter from whom the ḥadīth is suspended is not a Companion, the judgement regarding the soundness of the ḥadīth depends on the cohesiveness of the isnād between that person and the Companion.

The phrases containing no decisive and conclusive indication in their wording – for instance, "Such and such was *related from* (*ruwiya ʿan*) the Messenger of God (Peace be upon him)," "Such and such *was related from* X," "On this topic we find such and such *from* (*ʿan*) the Prophet (Peace be upon him)," and similar expressions: none of them contains any decisive indication establishing it as coming from the person to whom Bukhārī ascribed it, because expressions like these are also used with weak ḥadīth. However, Bukhārī's inclusion of this kind of ḥadīth among the sound ḥadīth provides an indication of the soundness of its archetype which one can be comfortable with and rely upon. (God knows best.) Indeed, few of Bukhārī's suspended ḥadīth fail to attain the standard of the sound ḥadīth and in his book these are found in certain places in the headings

---

that the soundness of the isnāds of the alternate versions was confirmed only insofar as they were identical to those in the two *Ṣaḥīḥs*; W. Marçais, *Taqrib*, 9, n. 3.

52 Abu 'l-ʿAbbās ʿAbd Allāh b. ʿAbbās (d. ca. 68/687) was a Companion of the Prophet who was especially expert in the interpretation of the Qurʾān; *EI²*, 1:40–41; Sezgin, *GAS*, 1:25–8.

53 Abu 'l-Ḥajjāj Mujāhid b. Jabr al-Makkī (ca. 21/642–ca. 104/722) was best known as an expert in the Qurʾān; *EI²*, 7:293; Sezgin, *GAS*, 1:29.

54 Abū ʿUthmān ʿAffān b. Muslim al-Ṣaffār (ca. 134/751–220/835) was born in al-Baṣra and taught ḥadīth in Baghdad; Sezgin, *GAS*, 1:102.

55 Abū ʿAbd al-Raḥmān ʿAbd Allāh b. Maslama al-Qaʿnabī (ca. 130/748–221/836) was a long-time student of Mālik; Dhahabī, *Siyar*, 10:257–64.

56 The Companion Abū Hurayra al-Dawsī (d. ca. 59/679) was a major transmitter from the Prophet. There is considerable controversy surrounding the other elements of his name; *EI²*, 1:129.

of the chapters, not in the substance of the book and its prime subject matter as indicated by the title he gave it, *al-Jāmiʿ al-musnad al-ṣaḥīḥ al-mukhtaṣar min umūr Rasūl Allāh wa-sunanihi wa-ayyāmihi* (*The Comprehensive Collection of Supported Sound Ḥadīth Summarized from the Actions, Practices and Battles of the Messenger of God*).

The applicability of Bukhārī's statement, "I put into *Kitāb al-Jāmiʿ* only what was established as sound," goes back to the distinction which we explained. The same is true of the applicability of the statement of the expert Abū Naṣr al-Wāʾilī al-Sijzī,[57] "Scholars, the jurists and others, unanimously agree that if a man had sworn to divorce his wife if not all of the ḥadīth related from the Messenger of God (Peace be upon him) in the book of Bukhārī were established as being authentically from him and said by him, there would no doubt about it: the man did not break his oath and the wife remains as before in his snare." This is also true of the statement of Abū ʿAbd Allāh al-Ḥumaydī in his book *al-Jamʿ bayn al-Ṣaḥīḥayn*, "These two [that is, Bukhārī and Muslim] are the only old authorities (God be pleased with all of them) we found who clearly expressed soundness to us in all of what they brought together." All of that refers to the substance and the prime subject of the book and the texts in the chapters, rather than the chapter headings and the like, because in some of these chapter headings there is material that is absolutely not sound. An example of this is Bukhārī's chapter on the ḥadīth concerning the thigh where he relates from Ibn ʿAbbās, Jarhad,[58] and Muḥammad b. Jaḥsh[59] from the Prophet, "The thigh is one of the privy parts."[60] Another example is his remark in the first of the chapters concerning the major ablution, "Bahz b. Ḥakīm[61] said from his father from his grandfather from the Prophet, "God most deserves that one have shame before Him,"[62] and this definitely fails to meet Bukhārī's standard. For that reason, Ḥumaydī did not include it in his *al-Jamʿ bayn al-Ṣaḥīḥayn*. So note that, for it is significant yet not readily apparent. God knows best.

---

57 The most important work of the anti-Ashʿarite polemicist Abū Naṣr ʿUbayd Allāh b. Saʿīd b. Ḥātim al-Wāʾilī al-Sijzī was *al-Ibāna al-kubrā*, in which he argued that the Qurʾān is uncreated. He died in 444/1052 in Mecca; Dhahabī, *Siyar*, 17:654–7.

58 Abū ʿAbd al-Raḥmān Jarhad b. Rizāḥ (or Khuwaylad) al-Aslamī was a Medinese Companion who died in 61/681; Ibn ʿAbd al-Barr, *al-Istīʿāb fī maʿrifat al-Aṣḥāb*, ed. ʿAlī Muḥammad al-Bajāwī, 4 vols (Cairo, n.d.), 1:270–71.

59 As a child, the Companion Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh b. Jaḥsh al-Asadī joined his family in emigrating to Ethiopia. After their return to Mecca, they emigrated to Medina; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1373–4.

60 *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, ed. Ludolf Krehl and T.W. Juynboll, 4 vols (Leiden, 1862–1908), 1: 105 (K. al-Ṣalāt, B. Mā yudhkaru fī 'l-fakhidh).

61 The ḥadīth transmitter Abū ʿAbd al-Malik Bahz b. Ḥakīm al-Qurayshī died sometime before 150/767; Dhahabī, *Siyar*, 6:253.

62 *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, 1:79 (K. al-Ghusl, B. Man ightasala ʿuryānan).

7. Since the question of the recognition of sound ḥadīth ultimately reverts to the material the authorities included in their compositions which are responsible for declaring them to be sound, as mentioned above, the need to direct our attention to the subcategories of sound ḥadīth is, as a consequence, urgent.

a. The sound ḥadīth included by both Bukhārī and Muslim.
b. The sound ḥadīth included only by Bukhārī, that is, as opposed to Muslim.
c. The sound ḥadīth included only by Muslim, that is, as opposed to Bukhārī.
d. The sound ḥadīth which meet the standard of both of them, but which were not included by them.
e. The sound ḥadīth which meet the standard of Bukhārī, but which were not included by him.
f. The sound ḥadīth which meet the standard of Muslim, but which were not included by him.
g. The ḥadīth regarded as sound by others, but which do not meet the standard of either Bukhārī or Muslim.

These are the main subcategories. The highest is the first, and it is one which the scholars of ḥadīth often call "agreed upon to be sound" (*ṣaḥīḥ muttafaq ʿalayhi*). When they apply that term without qualification, they mean by it the agreement of Bukhārī and Muslim on it, and not the agreement of the Muslim Community. However, the agreement of the Muslim Community on it necessarily follows from the agreement of Bukhārī and Muslim and is concurrent with it, because of the agreement of the Muslim Community to receive with acceptance whatever Bukhārī and Muslim agreed upon. The soundness of this entire subcategory is definitely settled. Theoretical and certain knowledge[63] occurs through it, contrary to the doctrine of those who deny this, arguing that their agreement does not in principle produce more than the presumption (*ẓann*) [that the ḥadīth is sound]. They claim that the Muslim Community received these ḥadīth with acceptance only because it is obliged to act on presumption, although presumption sometimes errs. Formerly, I had inclined toward this view and regarded it highly. Then it became clear to me that the doctrine we[64] had chosen in the first place is the correct one, because the presumption of someone who is protected (*maʿṣūm*) from error is never wrong and the Muslim Community, when united by consensus (*fī ijmāʿihā*), is protected from error. For this reason, consensus based on someone's personal endeavor (*ijtihād*) is a decisive proof, and

63 *Al-ʿilm al-yaqīnī al-naẓarī*: In discussing this passage, Ibn Ḥajar noted that *al-ʿilm al-naẓarī* differs from *al-ʿilm al-ḍarūrī* in that the former admits doubt while the latter does not. He equated *yaqīnī* with *qaṭʿī* and interpreted it to mean that Ibn al-Ṣalāḥ was asserting that these ḥadīth possess an absolute level of soundness which renders comparisons between them impossible, a view which Ibn Ḥajar did not personally endorse; *Nukat*, 1:379.

64 The reason for the shift from the first person singular to the first person plural is not clear.

most of the cases of the consensus of scholars are of that kind. This is a precious and useful point.

One of the ramifications of this is the doctrine that the ḥadīth which either Bukhārī or Muslim is alone in including come under the heading of what is decisively regarded as sound because of the Muslim Community's reception of each of their books with acceptance in the fashion detailed by us in the preceding paragraph. This applies to all but a few insignificant items which some of the critics among the experts of ḥadīth – like Dāraquṭnī[65] and others – have discussed. These are known to the scholars in this field. God knows best.

8. When it becomes clear, from what we said above, that the way to identify sound and fair ḥadīth is now confined to the consultation of the two *Ṣaḥīḥ*s and other authoritative books, [it will be seen that] the course open to the student who wants to act on these ḥadīth or cite them as a proof – if he is one of those permitted to act on ḥadīth and cite them as proofs to a partisan – is to consult a copy of the text (*aṣl*) which he personally or some other reliable person has collated against numerous sound copies transmitted through several different channels. So through the collation, in conjunction with the ubiquity of these books and the improbability that they were intentionally changed or corrupted, he obtains confidence in the soundness of what those texts agree upon. God knows best what is correct.

65 This is a reference to Dāraquṭnī's *Kitāb al-Tatabbuʿ* (published with *al-Ilzāmāt*, Medina, 1397/1978).

Category 2

Fair Ḥadīth

(Maʿrifat al-ḥasan min al-ḥadīth)

After relating that ḥadīth, according to the scholars of this discipline, fall into the three divisions we mentioned above, we heard that Abū Sulaymān al-Khaṭṭābī[1] (God bless him) said, " 'Fair' is the ḥadīth, the source[2] of which is known and the transmitters of which are famous. Most ḥadīth fall into this category and it is the category which most scholars accept and the generality of jurists employ."[3] We heard that what Abū ʿĪsā al-Tirmidhī (God be pleased with him) meant by "fair" is "that no one in the isnād of the ḥadīth is accused of falsehood, that it is not an anomalous ḥadīth (*ḥadīth shādhdh*) and that something similar to it is related from more than one line of transmission."[4] One of the more recent experts[5] said, " 'Fair' is the ḥadīth in which there is a slight but tolerable weakness. It is suitable for use."[6] All of this is ambiguous and inadequate. Nothing in the definitions of Tirmidhī and Khaṭṭābī distinguishes the fair ḥadīth from the sound. I have examined and researched the question of the fair ḥadīth at length, collecting the scattered remarks of the experts and taking note of the instances of their usage of this term. It became abundantly clear that there are two subcategories of fair ḥadīth.

---

1 Although the works of Abū Sulaymān Ḥamd b. Muḥammad al-Khaṭṭābī (296/908–386/996) were extremely influential, his life is poorly documented. He was the first to write commentaries on the major ḥadīth collections. His *Maʿālim al-Sunan* (ed. Muḥammad Rāghib al-Ṭabbākh, 4 vols, Aleppo, 1351/1932–1352/1934) deals with the *Sunan* of Abū Dāwūd al-Sijistānī while *Aʿlām al-sunan* (ed. Yūsuf al-Kattānī, 2 vols, Rabat, n.d.) treats Bukhārī's *Ṣaḥīḥ*; *EI²*, 4:1131–2; Sezgin, *GAS*, 1:210–11.

2 The word "*makhraj*" is not a technical term in the study of ḥadīth and on its own yielded very little meaning to later commentators. They tended to interpret the clause "the source of which is known" as a reference to the necessity of cohesion in the isnād of the fair ḥadīth, seemingly because that would otherwise be missing from Khaṭṭābī's definition; e.g. Sakhāwī, *Fatḥ al-Mughīth*, 1:62–3; Zayn al-Dīn al-ʿIrāqī, *al-Taqyīd wa-'l-īḍāḥ*, ed. ʿAbd al-Raḥmān Muḥammad ʿUthmān (Cairo, 1389/1969), 44; Zakarīyāʾ al-Anṣārī, *Fatḥ al-Bāqī ʿalā Alfīyat al-ʿIrāqī* (bound with ʿIrāqī, *al-Tabṣira wa-'l-tadhkira*), ed. Muḥammad b. al-Ḥusayn al-ʿIrāqī al-Ḥusaynī, 3 vols (Beirut, n.d.), 1:84.

3 *Maʿālim al-Sunan*, 1:6.

4 *Ṣaḥīḥ al-Tirmidhī* (*bi-sharḥ al-imām Ibn al-ʿArabī al-Mālikī*), 13 vols (Cairo, 1350/1931–1352/1934), 13:333–4.

5 *Baʿḍ al-mutaʾakhkhirīn*: although the division between the *mutaqaddimūn* and the *mutaʾakhkhirūn*, "the ancients and the moderns," would seem by its nature to be relative and approximate, it is perhaps instructive to note that Dhahabī (d. 748/1374) made the year 300/912 the dividing line; *Mīzān al-iʿtidāl fī naqd al-rijāl*, ed. ʿAlī Muḥammad al-Bajāwī, 4 vols (Cairo, 1382/1963), 1:4; id., *al-Mughnī fī 'l-ḍuʿafāʾ*, ed. Nūr al-Dīn ʿItr, 2 vols (Aleppo, 1391/1971), 1:4; Ibn Ḥajar, *Lisān al-mīzān*, 6 vols (Hyderabad, 1329–31), 1:8–9, 5:396.

6 Abū 'l-Faraj b. al-Jawzī wrote this in his *Kitāb al-Mawḍūʿāt*, ed. ʿAbd al-Raḥmān Muḥammad ʿUthmān, 3 vols (Medina, 1387/1966–1388/1968), 1:35.

1. The ḥadīth the isnād of which includes an outwardly acceptable individual[7] whose suitability has not been confirmed: yet, this individual is not careless, prone to mistakes in what he transmits nor accused of falsehood in ḥadīth; that is, he manifests neither the practice of deliberately lying in ḥadīth nor any other reason for vitiating his integrity. In addition, it has become known that a text like that of the ḥadīth or one similar to it has been transmitted through one or more different lines of transmission. In this way, the ḥadīth is reinforced by the parallelism of someone else being in conformity with its transmitter with something like it or by another attestation to it; that is, the appearance of another ḥadīth with a similar text. This way the possibility that it is anomalous or unfamiliar (*munkar*) is excluded. The remarks of Tirmidhī concern this subcategory of fair ḥadīth.

2. The ḥadīth the transmitter of which is someone famous for veracity and honesty who, however, did not attain the grade of the transmitters of sound ḥadīth, because he fell short of them in retention and exactitude: despite that, his state is superior to that of the transmitter whose ḥadīth are counted as unfamiliar, if he is alone in transmitting them. For all of this, the ḥadīth must [first] be considered to be secure from being defective (*muʿallal*), as well as secure from being anomalous or unfamiliar. The remarks of Khaṭṭābī concern the second subcategory of fair ḥadīth.

What we have said brings together the scattered comments of those whose remarks on the fair ḥadīth have come to our attention. It is as if Tirmidhī had mentioned one of the two categories of the fair ḥadīth and Khaṭṭābī had mentioned the other, each of them limiting himself to what he regarded as problematic and passing over what he saw as unproblematic, or paying no attention to some aspects of it, overlooking them. (God knows best.) The preceding was an enumeration of the principal aspects of the fair ḥadīth and we will now clarify the matter through a discussion of certain points worth noting and certain subsidiary issues.

1. The fair ḥadīth falls short of the sound in that the standard of the sound requires that the integrity, accuracy and exactitude of all of the transmitters of the sound ḥadīth be established, either by explicit transmission or by way of general acknowledgement, as we will explain, God (He is exalted) willing. That is not stipulated for the fair ḥadīth. As stated above, the appearance of the ḥadīth from several paths of transmission and the other conditions which were explained earlier do suffice in the case of the fair ḥadīth.

---

7 *Mastūr* literally means "veiled" and may be translated as "respectable." Ibn Ḥajar equated *mastūr* with *majhūl al-ḥāl*; *Nukhbat al-naẓar*, 87.

Whenever a Shāfiʿite jurist regards that with skepticism, we remind him of the provision of Shāfiʿī (God be pleased with him) concerning the loose ḥadīth (*marāsīl*) of the Followers: that he accepted a loose ḥadīth for which there was a similar supported version (*musnad*). Likewise, he accepted a loose ḥadīth if another loose ḥadīth transmitted by someone who had not studied with the teachers of the first Follower was in agreement with it. Shāfiʿī said this in some of his remarks where he speaks of several ways of determining the soundness of the source of a loose ḥadīth on the basis of its coming from another line of transmission. We also remind the skeptical Shāfiʿite that Abu 'l-Muẓaffar al-Samʿānī[8] and others related from one of the students of Shāfiʿī that the transmission of an outwardly acceptable transmitter is to be accepted, even if the testimony of an outwardly acceptable individual may not be accepted in court, and there is a cogent reason for that. So how [could a Shāfiʿite object], when for a ḥadīth to be considered fair *we* would not be satisfied – in accordance with the foregoing remarks – by its mere relation by an outwardly acceptable individual? God knows best.

2. Perhaps some clever investigator will say, "We find ḥadīth judged as weak, despite their having been related with many isnāds through numerous lines of transmission, like the ḥadīth, 'The ears are part of the head,' and similar ones. Why do you not include that ḥadīth and the others like it in the category of fair ḥadīth, because the various versions reinforce one another, in the fashion you previously described regarding fair ḥadīth?" The answer to this is that not every weakness in a ḥadīth is eliminated by the ḥadīth coming from several lines of transmission. Rather, the situation varies. One weakness which the passage of a ḥadīth through several lines of transmission eliminates is the weakness which arises from some deficiency in the retention of its transmitter, when he is otherwise veracious and pious. When we see that the ḥadīth he related also comes from another line of transmission, we realize that it is one of the ḥadīth that he had retained properly and his accuracy in it was not impaired. Likewise, when the weakness of the ḥadīth is on account of looseness (*irsāl*), it disappears because of something along these lines – as in the case of the loose ḥadīth which an expert authority transmits as loose – since it contains just a small weakness which disappears through its relation from another line of transmission. There are also types of weakness which are not eliminated by something similar to that, on account of the severity of the weakness and the failure of this "bone-setter" to reduce the fracture in it and mend it. An example of this is the weakness which arises from the transmitter being accused of falsehood or from the ḥadīth being anomalous. This is an outline, the particulars of which are acquired through practice and study. So be aware of that. It is one of the fine points. God knows best.

---

8 Abu 'l-Muẓaffar Manṣūr b. Muḥammad al-Samʿānī (426/1035–489/1096) was the grandfather of Ibn al-Ṣalāḥ's teacher Abū Saʿd al-Samʿānī; Brockelmann, *GAL*, 1:524, *Suppl.*, 1:731.

3. If the transmitter of a ḥadīth lags behind the grade of those who are retentive and exact – yet is widely known for veracity and respectability – and in addition to that his ḥadīth was related through more than one line of transmission, the strength of the ḥadīth is reinforced from both sides and that lifts his ḥadīth from the grade of fair to the grade of sound.

An instance of this is the ḥadīth of Muḥammad b. ʿAmr[9] from Abū Salama[10] from Abū Hurayra that the Messenger of God (Peace be upon him) said, "Were it not that I would be imposing a burden on my Community, I would have ordered them to clean their teeth with a tooth-stick before every prayer." Muḥammad b. ʿAmr b. ʿAlqama was renowned for veracity and piety, but he lacked exactitude. So some regarded him as weak on account of his poor retention while others deemed him reliable because of his veracity and augustness. Thus his ḥadīth from this standpoint is only fair. When the circumstance that the ḥadīth is related through other lines of transmission was combined with that, our fears about his poor retention vanished and that slight shortcoming was mended. So this isnād was established as sound and the ḥadīth attained the level of the sound ḥadīth. God knows best.

4. The book of Abū ʿĪsā al-Tirmidhī (God bless him) is a fundamental document for the recognition of fair ḥadīth. He is the one who referred to this category of ḥadīth by this name and he used the term often in his *Jāmiʿ*. The term "fair" is also scattered throughout the remarks of some of his teachers and the members of the generation of scholars before him, like Aḥmad b. Ḥanbal, Bukhārī and others.

The various copies of Tirmidhī's book differ in his designations, "This is a fair ḥadīth," or "This is a fair and sound ḥadīth (*ḥadīth ḥasan ṣaḥīḥ*)," and the like. So it is best that you correct your copy of it against a batch of other copies and rely on what they agree upon.

Dāraquṭnī in his *Sunan* explicitly designates many of his ḥadīth as fair and this designation also occurs often in the *Sunan* of Abū Dāwūd al-Sijistānī (God bless him). We heard that he said, "I mentioned in my *Sunan* the sound ḥadīth and those similar and close to them." We also heard his remarks to the effect that he mentions for each topic the soundest ḥadīth known to him. He said, "I have indicated those ḥadīth in my book that contain a severe debility. The ḥadīth I do not say anything about are good (*ṣāliḥ*), and some are sounder than others."[11] On

---

9 Abu 'l-Ḥasan Muḥammad b. ʿAmr b. ʿAlqama al-Laythī (d. ca. 145/762) was best known as the principal transmitter from Abū Salama; Dhahabī, *Siyar*, 6:136–7.

10 Abū Salama ʿAbd Allāh (or Ismāʿīl) b. ʿAbd al-Raḥmān al-Qurashī (ca. 20/641–94/713) was a Medinese expert in ḥadīth and law; Dhahabī, *Siyar*, 4:287–92.

11 *Risālat Abī Dāwūd ilā ahl Makka fī waṣf Sunanihi*, ed. Muḥammad b. Luṭfī al-Ṣabbāgh, 3rd edn. (Beirut, 1405), 27–8.

this basis, the ḥadīth which we find mentioned in his book without any designation – if they are not in either of the two *Ṣaḥīḥ*s and no scholar who discriminates between the sound and the fair designates them as sound – we know to be fair in the opinion of Abū Dāwūd, although some of them may not be fair in the opinion of others and may not be included in the material which we have established the accuracy of calling "fair" in accordance with what has been said above. This is because – when the expert Abū ʿAbd Allāh b. Manda[12] related that he heard Muḥammad b. Saʿd al-Bāwardī[13] saying in Egypt, "It was Abū ʿAbd al-Raḥmān al-Nasāʾī's way to include the ḥadīth of all of those transmitters who were not unanimously rejected," – Ibn Manda himself added, "Abū Dāwūd al-Sijistānī as well adopts the same course, including ḥadīth having weak isnāds if he does not find anything else on the topic, because in his view they were stronger than the arbitrary opinions (*raʾy*) of men." God knows best.

5. The author of the *Maṣābīḥ* (*Lamps*)[14] (God bless him) came to divide his ḥadīth into two categories, the sound and the fair. By "sound" he meant the ḥadīth appearing in one or both of the *Ṣaḥīḥ*s and by "fair" the ḥadīth Abū Dāwūd [al-Sijistānī], Tirmidhī and their peers included in their compilations. This is a usage unrecognized by others. The scholars of ḥadīth do not consider the fair ḥadīth to consist of that, for these books [that is, those of Abū Dāwūd al-Sijistānī, Tirmidhī, and so forth] contain fair and other ḥadīth, as has been made clear. God knows best.

6. The *musnad*s – like those of Abū Dāwūd al-Ṭayālisī,[15] ʿUbayd Allāh b. Mūsā,[16] Aḥmad b. Ḥanbal,[17] Isḥāq b. Rāhawayh,[18] ʿAbd b. Ḥumayd,[19]

---

12 Abū ʿAbd Allāh Muḥammad b. Isḥāq b. Manda (310/922–395/1005) was the author of several religious works; *EI²*, 3:863.

13 Some have identified this Muḥammad b. Saʿd al-Bāwardī as the Abū Manṣūr al-Bāwardī who is mentioned as an author of a work on the Companions by Ibn Ḥajar, *al-Iṣāba fī tamyīz al-Ṣaḥāba*, 4 vols (Cairo, 1328), 1:3 and Sakhāwī, *Iʿlān*, 161; see, for example, Kattānī, *Risāla*, 128.

14 Baghawī was the author of the collection of ḥadīth without isnāds entitled *Maṣābīḥ al-sunna* (ed. Ibrāhīm Muḥammad Ramaḍān, 2 vols, Beirut, n.d.). Despite Baghawī's unique views (presented in the very brief introduction to the work), *Maṣābīḥ* was very popular and spawned considerable activity among later scholars; see Ḥājjī Khalīfa, *Kashf*, 2:cols 1698–702.

15 Abū Dāwūd Sulaymān b. Dāwūd b. al-Jārūd al-Ṭayālisī (133/750–203/818 or 204) was a famous ḥadīth scholar in al-Baṣra; *EI¹*, 4:708; Sezgin, *GAS*, 1:97–8.

16 Abū Muḥammad ʿUbayd Allāh b. Mūsā al-ʿAbsī (d. 213/829 or 214) is said to have been the first scholar in al-Baṣra to compose a *musnad*; Dhahabī, *Siyar*, 9:553–7.

17 The very large *musnad* ascribed to Aḥmad b. Ḥanbal was published in six volumes (Cairo, 1311–13).

18 *Musnad Isḥāq ibn Rāhawayh*, ed. ʿAbd al-Ghafūr ʿAbd al-Ḥaqq Ḥusayn Barr al-Balūshī (Medina, 1410/1990).

19 Abū Muḥammad ʿAbd (or ʿAbd al-Ḥamīd) b. Ḥumayd al-Kashshī (or al-Kishshī) was a prominent transmitter of ḥadīth who died in 249/863. His *Musnad* has survived in the form

Dārimī,[20] Abū Yaʿlā al-Mawṣilī,[21] al-Ḥasan b. Sufyān,[22] Abū Bakr al-Bazzār[23] and similar works – do not reach the level of the Five Books – that is, the two *Ṣaḥīḥ*s, the *Sunan* of Abū Dāwūd al-Sijistānī, the *Sunan* of Nasāʾī, the *Jāmiʿ* of Tirmidhī – and works similar to them in that the ḥadīth appearing in them are suitable for citation as proofs in arguments and for being relied upon, unless they are designated otherwise. The custom of the compilers of the *musnad*s was to include in the chapter (*musnad*) of each Companion all of his ḥadīth they related, without restricting themselves to the ḥadīth worthy of being cited as proofs. For this reason, the level of these *musnads* fell below the level of the Five Books, even if these *musnad*s are highly esteemed on account of the augustness of their compilers. This is also true of the works arranged by subject based on these *musnads*. God knows best.

7. The statement of scholars, "This is a ḥadīth sound from the standpoint of its isnād (*ṣaḥīḥ al-isnād*)" – or "fair from the standpoint of its isnād (*ḥasan al-isnād*)," – is less than their saying, "This is a sound ḥadīth" – or "a fair ḥadīth" – because sometimes it is said, "This is a ḥadīth sound from the standpoint of its isnād," and the ḥadīth is not actually sound on account of being anomalous or defective. However, when a reliable author says nothing more than that it is sound from the standpoint of its isnād and he does not go on to bring up a defect in it or impugn it, the presumption from this is that he judged it to be intrinsically sound (*ṣaḥīḥ fī nafsihī*) because the lack of a defect or reason for impugnment is what is initially presumed. God knows best.

8. The statement of Tirmidhī and others, "This is a fair and sound ḥadīth" (*ḥadīth ḥasan ṣaḥīḥ*) is problematic because the fair ḥadīth is inferior to the sound, as was explained above. The conjunction of these two states in a single ḥadīth is the conjunction of the negation and assertion of this inferiority. The answer here is that the expression concerns the isnād. When a single ḥadīth is

---

of *al-Muntakhab min Musnad ʿAbd ibn Ḥumayd* (ed. Ṣubḥī al-Badrī al-Sāmarrāʾī and Maḥmūd Muḥammad Khalīl al-Ṣaʿīdī, Beirut, 1408/1988); Sezgin, *GAS*, 1:113.

20 Abū Muḥammad ʿAbd Allāh b. ʿAbd al-Raḥmān al-Dārimī was born in 181/797 and died in 255/869. His *Musnad* – in which the ḥadīth are arranged by subject – has been published as *Sunan al-Dārimī* (ed. Muḥammad Aḥmad Duhmān, 2 vols, Damascus, 1349); *EI²*, 2:159; Sezgin, *GAS*, 1:114–15.

21 Abū Yaʿlā Aḥmad b. ʿAlī b. al-Muthannā al-Mawṣilī (210/826–307/919) was esteemed because, among other things, he taught his *Musnad* (ed. Ḥusayn Salīm Asad, 14 vols, Damascus, 1404/1984–1410/1990) for the sake of God rather than for worldly gain as others did (e.g., al-Ḥasan b. Sufyān); Sezgin, *GAS*, 1:170–71.

22 Abu 'l-ʿAbbās al-Ḥasan b. Sufyān al-Nasawī was born around 213/828 and died in 303/916; Sezgin, *GAS*, 1:169–70. Ḥājjī Khalīfa mentions his *musnad* in *Kasf*, 2:col. 1682

23 Abū Bakr Aḥmad b. ʿAmr al-Bazzār died in 292/905. His *musnad* has been published as *al-Baḥr al-zakhkhār* (ed. Maḥfūẓ al-Raḥmān Zayn Allāh, Medina, 1416/1996, only vol. 8 seen); Sezgin, *GAS*, 1:162.

related with two isnāds, one of them fair and the other sound, it may properly be called a "fair and sound ḥadīth;" that is, it is fair in relation to one isnād and sound in relation to the other. However, it is not unheard of for someone to use that expression, meaning "fair" in its everyday sense – that is, what the soul inclines toward and the heart does not reject [that is, in the sense of "beautiful"] – rather than the technical meaning with which we are concerned, so be aware of that. God knows best.

9. There are some scholars of ḥadīth who do not recognize fair ḥadīth as a separate category, subsuming them in the types of sound ḥadīth, since they are included in the types of ḥadīth which may be adduced as proofs. The expert Abū ʿAbd Allāh al-Ḥākim's adherence to this doctrine is apparent from his remarks in his *Taṣarrufāt* and he indicates it also by calling the book of Tirmidhī the *al-Jāmiʿ al-ṣaḥīḥ* (*The Comprehensive Collection of Sound Ḥadīth*). The expert Abū Bakr al-Khaṭīb[24] also applied the name of "*Ṣaḥīḥ*" without any qualification to Tirmidhī's book and to the book of Nasāʾī. The expert Abū Ṭāhir al-Silafī[25] brought up the Five Books and said, "The scholars of the East and the West agree upon the soundness of them." This is an instance of careless speech, for the authors of these books have clearly designated some of the ḥadīth they contain as being "weak" (*ḍaʿīf*), "unfamiliar" and other similar terms descriptive of weak ḥadīth. Abū Dāwūd [al-Sijistānī] in the passage we quoted above clearly indicated the division of the ḥadīth in his book into sound and other kinds of ḥadīth and Tirmidhī clearly distinguishes between the sound and the fair ḥadīth in his book. If someone who does not deny that the fair ḥadīth is inferior to the sound as described above calls a fair ḥadīth "sound," it is merely a case of a difference in expression rather than in sense. God knows best.

---

24 Abū Bakr Aḥmad b. ʿAlī b. Thābit (392/1002–463/1071), popularly known as al-Khaṭīb al-Baghdādī, was one of the towering figures of traditional Islamic scholarship and his *Taʾrīkh Baghdād* (14 vols, Cairo, 1349/1931) is the finest classical biographical dictionary. Several of his other important contributions to the study of ḥadīth will be mentioned in the course of this present work; Brockelmann, *GAL*, 1:400–401, *Suppl.*, 1:562–4; *EI²*, 4:1111–12.

25 Abū Ṭāhir Aḥmad b. Muḥammad b. Aḥmad al-Silafī was born around 472/1078 in Nishapur. After extensive travels, he settled in Alexandria in 511/1117, where he remained almost continuously until his death in 576/1180. During his lifetime he was the most important scholar of ḥadīth in the western Islamic world; Brockelmann, *GAL*, 1:450, *Suppl.*, 1:624; *EI²*, 9:607–9.

Category 3

Weak Ḥadīth

(Maʿrifat al-ḍaʿīf min al-ḥadīth)

Every ḥadīth in which the traits of the sound ḥadīth and the fair ḥadīth mentioned above do not come together is a "weak" ḥadīth. Abū Ḥātim b. Ḥibbān al-Bustī went overboard in creating subcategories of weak ḥadīth, coming up with forty-nine. What I gave here is a general rule for all of that.

> The procedure for someone who seeks to expound at length on this topic is to take a particular trait of the sound or the fair ḥadīth and make the ḥadīth that lack that trait a separate subcategory of weak ḥadīth – if there is nothing mitigating the absence of the trait in the fashion established in the Category of the fair ḥadīth. He then should make the ḥadīth that lack that trait in addition to another particular trait a second subcategory. Then he should make the ḥadīth that lack that trait in addition to two other particular traits a third subcategory. He should continue in this fashion until he covers all of the aforementioned traits. Then he should go back and pick anew a trait other than the one he initially picked and make the ḥadīth that lack it alone a subcategory. Another subcategory is comprised of the ḥadīth that lack the new trait and another trait – and let the latter trait be different from the one he began with because it was already used in the subdivisions based on the lack of that first trait – and so on to the last of the traits. The last and lowest subcategory is composed of the ḥadīth that lack all of the traits. For the traits that have special stipulations (*shurūṭ*) do the same thing with their stipulations so that the subcategories are thereby further multiplied.

The subcategories of the weak ḥadīth which have well-known special appellations are the "forged" (*mawḍūʿ*), the "mixed-up" (*maqlūb*), the "anomalous" (*shādhdh*), the "defective" (*muʿallal*), the "disrupted" (*muḍṭarib*), the "loose" (*mursal*), the "interrupted" (*munqaṭiʿ*) and the "problematic" (*muʿḍal*). The explanation of these will appear in later chapters, God (He is exalted) willing. It will be noted in the Categories we will be presenting that they are general Categories of the Sciences of Ḥadīth and not specifically Categories of the original system of classification,[1] which we have now completed. We beseech God (He is blessed and exalted) to make all-encompassing the benefit of this book both in this world and in the hereafter. Amen!

---

1 That is, the division of ḥadīth into sound, fair and weak; see Ibn Ḥajar, *Nukat*, 1:504.

Category 4
SUPPORTED ḤADĪTH
(Maʿrifat al-musnad)

The expert Abū Bakr al-Khaṭīb (God bless him) stated that the scholars of ḥadīth hold the supported ḥadīth to be the one with an isnād which coheres from the person transmitting it up to its point of termination. Most often the term is applied to the ḥadīth which came from the Messenger of God (God be pleased with him), rather than the ḥadīth which originated with the Companions and others.[1] The expert Abū ʿUmar b. ʿAbd al-Barr[2] stated that supported ḥadīth are exclusively those "raised" (*rufiʿa*) to the Prophet (Peace be upon him). The isnād may be uninterrupted (*muttaṣil*) – like Mālik from Nāfiʿ from Ibn ʿUmar from the Messenger of God (Peace be upon him)[3] – or it may be interrupted (*munqaṭiʿ*) – like Mālik from Zuhrī from Ibn ʿAbbās from the Messenger of God (Peace be upon him).[4] The second ḥadīth is supported since its isnād goes to the Messenger of God (Peace be upon him) and it is interrupted because Zuhrī did not hear ḥadīth from Ibn ʿAbbās (God be pleased with them). Abū ʿUmar related from several scholars the view that the term "supported" applies only to the ḥadīth with an uninterrupted isnād raised to the Prophet (Peace be upon him).[5] The expert Abū ʿAbd Allāh al-Ḥākim (God bless him) stated that unambiguously and did not mention any other definition in his book.[6] These are three differing interpretations. The first opinion is the most balanced and appropriate. God knows best.

---

1 *Al-Kifāya fī ʿilm al-riwāya* (Hyderabad, 1357), 21.

2 Abū ʿUmar Yūsuf b. ʿAbd Allāh b. ʿAbd al-Barr al-Namarī al-Qurṭubī (368/978–463/1071) was a Andalusian Mālikite who wrote extensively on subjects related to the study of ḥadīth. His *Tamhīd*, a commentary on the *Muwaṭṭaʾ* of Mālik, may be his most important contribution to ḥadīth scholarship and Ibn al-Ṣalāḥ cited it often; Brockelmann, *GAL*, 1:453–4, *Suppl.*, 1:628–9; *EI²*, 3:674.

3 *Al-Tamhīd li-mā fī 'l-Muwaṭṭaʾ min al-maʿānī wa-'l-asānīd* (ed. Muṣṭafā b. Aḥmad al-ʿAlawī and Muḥammad ʿAbd al-Karīm al-Bakrī ([Rabat], 1967/1387 ff.), 1:21.

4 *Tamhīd*, 1:23.

5 *Tamhīd*, 1:25.

6 *ʿUlūm al-ḥadīth*, 17–19.

Category 5

UNINTERRUPTED ḤADĪTH

(Maʿrifat al-muttaṣil)

The uninterrupted ḥadīth is also called "connected" (*mawṣūl*). The term, when used without qualification, may be applied to both raised (*marfūʿ*) and halted ḥadīth (*mawqūf*). It is the ḥadīth with an isnād which is uninterrupted because each of its transmitters heard the ḥadīth from the person above him up to its point of termination. An example of a raised uninterrupted ḥadīth from the *Muwaṭṭaʾ* is "Mālik from Ibn Shihāb [al-Zuhrī] from Sālim b. ʿAbd Allāh from his father [that is, ʿAbd Allāh b. ʿUmar] from the Messenger of God (Peace be upon him)." An example of a halted uninterrupted ḥadīth is "Mālik from Nāfiʿ from Ibn ʿUmar from ʿUmar:[1] ʿUmar said ..." God knows best.

1 ʿUmar b. al-Khaṭṭāb was a close associate of the Prophet Muḥammad and served as caliph from 13/634 until his assassination in 23/644; *EI*[2], 3:982–4.

Category 6

Raised Ḥadīth

(Maʿrifat al-marfūʿ)

The term "raised" applies exclusively to the ḥadīth attributed to the Messenger of God (Peace be upon him) and it does not apply, when used without qualification, to anything else, just as the term "halted" (*mawqūf*) is applied to the Companions and others [and not to the ḥadīth of the Prophet]. The raised ḥadīth may be uninterrupted (*muttaṣil*), interrupted (*munqaṭiʿ*), loose (*mursal*) and the like. Some people regard the raised ḥadīth and the supported (*musnad*) as being the same, arguing that both may be either interrupted or uninterrupted. Others maintain that they differ in that a raised ḥadīth may be either interrupted or uninterrupted while the term "supported" applies only to the uninterrupted ḥadīth attributed to the Messenger of God (Peace be upon him). The expert Abū Bakr b. Thābit [al-Khaṭīb al-Baghdādī] said, "The raised ḥadīth is the one in which a Companion gives information about the words or deeds of the Messenger of God (Peace be upon him)."[1] He restricted the term to the transmission of the Companions and thus the loose ḥadīth of the Followers (*mursal al-Tābiʿī*) from the Messenger of God (Peace be upon him) were excluded. The scholars of ḥadīth who contrasted the raised ḥadīth with the loose meant "uninterrupted" when they said "raised." God knows best.

---

1 *Kifāya*, 21.

Category 7

Halted Ḥadīth

(Maʿrifat al-mawqūf)

The halted ḥadīth is the one which is transmitted from the Companions (God be pleased with them) concerning their words, deeds and the like and which is stopped at them and is not carried past to the Messenger of God (Peace be upon him). If its isnād is cohesive to the Companion, it is called "connected halted" (*al-mawqūf al-mawṣūl*); and, if its isnād is not cohesive, it is called "unconnected halted" (*al-mawqūf ghayr al-mawṣūl*). This is similar to what is known to pertain to the ḥadīth raised (*marfūʿ*) to the Messenger of God (Peace be upon him). (God knows best.) If the term "halted" is used without any qualification, it refers exclusively, as we mentioned above, to a ḥadīth of a Companion. The term is sometimes used with qualification for transmitters who were not Companions. It is said, "X halted (*waqafa*) such-and-such ḥadīth at ʿAṭāʾ[1]" – or "Ṭāwūs"[2] or someone similar. In the terminology of the Khurāsānian jurists, we find that the halted ḥadīth is identified with the term "account" (*athar*). One of them, Abu ʾl-Qāsim al-Fūrānī,[3] said in something of his we read, "The jurists say a 'report' (*khabar*) is what is related from the Prophet (Peace be upon him) and an 'account' is what is related from the Companions (God be pleased with them)."

---

1 Abū Muḥammad ʿAṭāʾ b. Abī al-Rabāḥ Aslam (27/647–114/732) was the student of a large number of Companions; Sezgin, *GAS*, 1:31.

2 Abū ʿAbd al-Raḥmān Ṭāwūs b. Kaysān (d. 106/724), like ʿAṭāʾ, was a prominent transmitter from the second generation of Muslims; Dhahabī, *Siyar*, 5:38–49.

3 The Shāfiʿite jurist Abu ʾl-Qāsim ʿAbd al-Raḥmān b. Muḥammad b. Aḥmad b. Fūrān al-Marwazī died at an advanced age in 461/1069; Dhahabī, *Siyar*, 18:264–5.

Category 8

Cut-off Ḥadīth

(Maʿrifat al-maqṭūʿ)

The cut-off ḥadīth is not the same as the interrupted (*munqaṭiʿ*) which, God (He is exalted) willing, will be discussed later. *Maqāṭiʿ* and *maqāṭiʿ* are given as the plurals of *maqṭūʿ*. The cut-off ḥadīth is a report concerning the words and deeds of the Followers, halted at them. The expert Abū Bakr al-Khaṭīb said about the cut-off ḥadīth in his *Jāmiʿ*,[1] "The Cut-off Ḥadīth: the cut-off ḥadīth are those halted at the Followers." I have also found the cut-off ḥadīth interpreted as interrupted – that is, unconnected (*ghayr mawṣūl*) – in the remarks of the imām Shāfiʿī, Abu 'l-Qāsim al-Ṭabarānī[2] and others. God knows best.

Subsidiary Issues

1. The statement of a Companion, "We used to do such and such," or "We used to say such and such," falls into the category of halted ḥadīth, if he does not ascribe it to the time of the Messenger of God (Peace be upon him). If he does ascribe it to the time of the Messenger of God (Peace be upon him), it belongs to the category of raised ḥadīth (*marfūʿ*), as the expert Abū ʿAbd Allāh b. al-Bayyiʿ [al-Ḥākim al-Nīsābūrī],[3] other scholars of ḥadīth and others have unequivocally stated. I read that Abū Bakr al-Barqānī asked the authority Abū Bakr al-Ismāʿīlī about that and he denied that it constitutes a raised ḥadīth. The claim that it is raised deserves credit since the obvious implication of [the statement that they used to say or do something during the lifetime of the Prophet] is that the Messenger of God (Peace be upon him) took cognizance of [what his Companions were saying or doing] and tacitly assented to it, and his tacit assent is one of the forms of raised *sunna*s.[4] The categories of raised *sunna*s include the words of the Prophet (Peace be upon him), his deeds, and his tacit assent to and forbearance from rejecting [the statements and actions of his Companions] after becoming cognizant of them. Examples of this last kind of raised *sunna* are the statements of a Companion, "We did not use to think that there was anything wrong with such and such while the Messenger of God (Peace be upon him) was among us," "Such and such used to be said during the Prophet's lifetime," or, "They used to do such and such during the life of the

---

1 *Jāmiʿ*, 356.

2 Abu 'l-Qāsim Sulaymān b. Aḥmad al-Ṭabarānī (260/873–360/971) was the author of a number of important works on ḥadīth; Sezgin, *GAS*, 1:195–7.

3 *ʿUlūm al-ḥadīth*, 22.

4 A *sunna* is a practice endorsed by the precedent of an authoritative figure.

Prophet (Peace be upon him)." All of these, and similar declarations, are considered supported raised ḥadīth (*marfūʿ musnad*) and are included in the books of supported ḥadīth.

> In regard to the report we heard from al-Mughīra b. Shuʿba,[5] "The Companions of the Messenger of God (Peace be upon him) used to tap on his door with their fingernails," Abū ʿAbd Allāh al-Ḥākim stated, "Those who are not versed in this craft mistakenly believe that this ḥadīth is supported" – that is, raised – "on account of the mention of the Messenger of God (Peace be upon him) in it. It is not supported, but rather halted (*mawqūf*)."[6] Al-Khaṭīb said something similar to this in his *Jāmiʿ*[7] as well. Rather, it is, as stated above, raised. It is more appropriate that it be termed "raised" since it is more probable that the Prophet (Peace be upon him) was cognizant of the act described, and al-Ḥākim acknowledges that as constituting raised. We used to count this as one of the things we held against al-Ḥākim. Then we interpreted it, giving him the benefit of the doubt, to mean that he meant that this ḥadīth is not explicitly supported, but rather it is literally halted, just as the rest of [the examples discussed] earlier were literally halted. We made it raised only on the basis of its sense. God knows best.

2. The scholars of ḥadīth view a Companion's statement, "We were enjoined to do such and such," or, "We were forbidden to do such and such," as belonging to the category of the raised and the supported ḥadīth. Indeed, this is the doctrine of most scholars. A certain group including Abū Bakr al-Ismāʿīlī disputed that. The first view is the correct one because such statements, when unqualified, by presumption go back to the one who possesses the right to enjoin and forbid and he is the Messenger of God (Peace be upon him). The same is true of the statement of a Companion, "Such and such is a *sunna*." The sounder opinion is that this statement is a raised supported ḥadīth, because the presumption is that the Companion means by this expression only the *sunna* of the Messenger of God (Peace be upon him) and following him is what is required. This is also true of the statement of Anas[8] (God be pleased with him), "Bilāl[9] was ordered to say the words of the call to prayer twice and the words of the *iqāma* once," and other

5 The prominent Companion Abū ʿAbd Allāh al-Mughīra b. Shuʿba al-Thaqafī served as the governor of al-Baṣra and al-Kūfa under the early caliphs and died of the plague in the year 50/670 at around the age of seventy; *EI²*, 7:347.

6 *ʿUlūm al-ḥadīth*, 19.

7 *Jāmiʿ*, 355.

8 Abū Ḥamza Anas b. Mālik al-Anṣārī was one of the last Companions of the Prophet to die and a prolific transmitter of ḥadīth. He died in al-Baṣra around the year 93/712 – the exact date is disputed – at over one hundred years of age; *EI²*, 1:482.

9 The renowned Companion Bilāl b. Rabāḥ (d. ca. 20/641), who was also known by his mother's name as Bilāl b. Hamāma, served as a muezzin during the lifetime of the Prophet; *EI²*, 1:1215.

analogous statements. So there is no difference between Anas saying that in the time of the Messenger of God (Peace be upon him) or after him (Peace be upon him). God knows best.

3. The assertion that the commentary (*tafsīr*) of a Companion constitutes a supported ḥadīth holds true only in the case of a Companion giving an interpretation concerning the circumstance of the revelation of a verse of the Qurʾān and the like. For instance, the statement of Jābir[10] (God be pleased with him), "The Jews used to say that the child of someone who has vaginal intercourse with his wife from the rear will be born squint-eyed. Then God (He is mighty and majestic) revealed the Qurʾānic verse [2:223], 'Your women are a field for you ...'" The other interpretations of the Companions which do not contain the ascription of anything to the Messenger of God (Peace be upon him) are counted as halted ḥadīth. God knows best.

4. The ḥadīth in the isnāds of which it is said at the mention of the Companion, "He raises the ḥadīth" (*yarfaʿu*), "He reaches with it" (*yablughu bihī*)," "He advances it" (*yanmīhi*) or "As a transmission" (*riwāyatan*) are considered raised ḥadīth. An example of this is "Sufyān b. ʿUyayna[11] from Abu 'l-Zinād[12] from al-Aʿraj[13] from Abū Hurayra as a transmission, '[The Hour will not come until] you fight a people with small eyes ...,'" and with the same isnād, "from Abū Hurayra, he reaches with it, 'The people are subordinates of the Quraysh ...'" All of these expressions and others like them allude to the Companion raising the ḥadīth to the level of the Messenger of God (Peace be upon him) and scholars judge them to be plainly raised. When a transmitter says about a Follower, "He raises the ḥadīth," or "He reaches with it," that is also raised, but it is a loose raised ḥadīth (*marfūʿ mursal*). God knows best.

10 The Companion Abū ʿAbd Allāh Jābir b. ʿAbd Allāh b. ʿAmr al-Salamī al-Anṣārī (d. 78/697) was the *muftī* in Medina after the Prophet's death. His ḥadīth were collected in an early *ṣaḥīfa* (see Sezgin, *GAS*, 1:85); Dhahabī, *Siyar*, 3:189–94.

11 The great scholar of ḥadīth Sufyān b. ʿUyayna was born in al-Kūfa in 107/725 and died in Mecca in 196/811; *EI²*, 9:772; Sezgin, *GAS*, 1:96.

12 Abu 'l-Zinād ʿAbd Allāh b. Dhakwān al-Qurashī (ca. 65/684–130/748) lived in Medina and was an expert in ḥadīth, law and the Arabic language; Sezgin, *GAS*, 1:405.

13 Abū Dāwūd ʿAbd al-Raḥmān b. Hurmuz al-Hāshimī, known as "al-Aʿraj," was an expert in a number of disciplines. He died in 117/735 at an advanced age; Dhahabī, *Siyar*, 5:69–70.

Category 9

LOOSE ḤADĪTH

(Maʿrifat al-mursal)

The form of the loose ḥadīth about which there is no disagreement is the ḥadīth of an early Follower (*al-Tābiʿī al-kabīr*) – like ʿUbayd Allāh b. ʿAdī b. al-Khayyār,[1] Saʿīd b. al-Musayyib[2] and those like them who met a number of the Companions and attended their classes – when he says, "The Messenger of God (Peace be upon him) said." The common view is that all of the Followers (God be pleased with them) are to be treated equally in that regard.

There are also other forms regarding which there is disagreement as to whether they are really loose or not.

1. When an isnād is interrupted before reaching the Follower because it contains the relation of a transmitter who did not hear ḥadīth from the individual mentioned above him: the authority Abū ʿAbd Allāh al-Ḥākim[3] and some other scholars of ḥadīth said definitively that this kind of ḥadīth is not to be called "loose" and that looseness (*irsāl*) appertains exclusively to the Followers. Rather, they maintain that if the mention of a single transmitter is omitted before it reaches the Follower it may only be called "interrupted" (*munqaṭiʿ*) and that if more than one transmitter is omitted it is called "problematic" (*muʿḍal*) – and the latter may also be termed "interrupted." An example of that will be given further on, God (He is exalted) willing. It is well known that in the disciplines of positive and theoretical law all of these forms are called "loose." The scholar of ḥadīth Abū Bakr al-Khaṭīb subscribed to the latter view and gave definite statement to it. However, he did say, "Nevertheless, from the standpoint of usage most of the ḥadīth described as being 'loose' are those a Follower related directly about the Prophet (Peace be upon him) and they call the ḥadīth that a later individual (*tābiʿ al-Tābiʿī*) related directly from the Prophet (Peace be upon him) 'problematic.'"[4] God knows best.

2. When Zuhrī, Abū Ḥāzim,[5] Yaḥyā b. Saʿīd al-Anṣārī[6] and their colleagues among the later Followers (*aṣāghir al-Tābiʿīn*) say, "The Messenger of God

---

1 ʿUbayd Allāh b. ʿAdī was a Medinese religious scholar who died around 91/710; Dhahabī, *Siyar*, 3:514–15.

2 Abū Muḥammad Saʿīd b. al-Musayyib al-Makhzūmī (13/634–94/713) was an active figure in a number of religious disciplines; Sezgin, *GAS*, 1:276.

3 *ʿUlūm al-ḥadīth*, 28.

4 *Kifāya*, 21.

5 Salama b. Dīnār al-Makhzūmī (d. ca. 140/757) was a judge in Medina; Sezgin, *GAS*, 1:634–5.

6 Abū Saʿīd Yaḥyā b. Saʿīd b. Qays al-Anṣārī was an early judge who died in 143/760; Sezgin, *GAS*, 1:407.

(Peace be upon him) said:" Ibn ʿAbd al-Barr related that some people do not call this form "loose," but rather "interrupted," because these late Followers met only one or two of the Companions and most of their transmission of ḥadīth is from other Followers.[7] This view is derived from the doctrine of those who do not term as "loose" a ḥadīth interrupted before it reaches the level of the Follower. The common view, stated above, is that all of the Followers are to be treated equally in regard to the application of the term "loose." God knows best.

3. When it is said in an isnād, "X from a man," "From a teacher from X," or the like: the view which al-Ḥākim stated in his book *Maʿrifat ʿulūm al-ḥadīth* (*The Sciences of Ḥadīth*) is that this form is not to be called "loose," but rather "interrupted."[8] In some of the well-respected works on theoretical law this is counted as one of the types of loose ḥadīth. God knows best.

Be aware that a loose ḥadīth is treated as if it were weak unless its source is established as sound by the relation of the text through another line of transmission, as was explained in the Category on fair ḥadīth. Thus Shāfiʿī (God be pleased with him) adduced as proofs loose ḥadīth from Saʿīd b. al-Musayyib (God be pleased with them), because supported versions of the same texts from other lines of transmission existed. As we have seen, this in his view did not exclusively apply to the loose ḥadīth of Ibn al-Musayyib. To whoever denies that, claiming that in this case the supported version of the ḥadīth is actually being relied upon rather than the loose and that the loose version is itself null and useless, the response is that the soundness of the isnād containing the looseness becomes apparent by virtue of the supported version. So even though the isnād is loose, it is judged to be a sound isnād which can support a proof, as we established in Category 2. Only someone devoid of experience in this matter can deny this.

The doctrine which the majority of the experts and critics of ḥadīth has settled on is, as was mentioned above, that a loose ḥadīth may not be cited as a proof and is judged to be weak. They repeat this doctrine often in their works and in the introduction of the *Ṣaḥīḥ* of Muslim we find the following: "The loose ḥadīth does not constitute a proof according to the principle of my doctrine and that of those knowledgeable about reports."[9] Ibn ʿAbd al-Barr – the expert of the West – is one of those who transmitted that view from a group of the scholars of ḥadīth.[10] However, on the other side, the doctrine of Mālik and Abū Ḥanīfa[11] and their followers is that a loose ḥadīth may be adduced as a proof. God knows best.

---

7 *Tamhīd*, 1:22.

8 Pp. 27–8.

9 *Al-Jāmiʿ al-ṣaḥīḥ*, 1:24. See also G.H.A. Juynboll, "Muslim's Introduction to his *Ṣaḥīḥ*," *Jerusalem Studies in Arabic and Islam*, 5(1984):296.

10 *Tamhīd*, 1:1–7.

11 Abū Ḥanīfa al-Nuʿmān b. Thābit (d. ca.150/767) was the eponym of the Ḥanafite school of law; *EI*[2], 1:123–4; Sezgin, *GAS*, 1:409–19; *EIr*, 1:295–301.

We do not count as a type of the loose ḥadīth and its analogues the ḥadīth which in legal theory is called "a loose ḥadīth of a Companion" (*mursal al-Ṣaḥābī*). Examples of this are the ḥadīth which Ibn ʿAbbās and the other young Companions relate directly from (*yarwihi ʿan*) the Messenger of God (Peace be upon him) which they did not actually hear from him. That is because these ḥadīth are judged to be supported connected ḥadīth (*al-mawṣūl al-musnad*), since the young Companions related from other Companions. Ignorance of the identity of the specific Companion [from whom the younger Companion learned the ḥadīth] does not impugn the validity of the transmission because all of the Companions were upright (*ʿudūl*). God knows best.

Category 10

INTERRUPTED ḤADĪTH

(Maʿrifat al-munqaṭiʿ)

The doctrines of the scholars of ḥadīth and others are in disagreement over the interrupted ḥadīth and over the difference between it and the loose ḥadīth (*mursal*). One opinion is the view from al-Ḥākim – the author of the book *Maʿrifat anwāʿ ʿulūm al-ḥadīth* – that was already given in the Category on the loose ḥadīth to the effect that the term "loose" appertains exclusively to a Follower. In his view, one form of the interrupted is the isnād which contains, prior to reaching the level of the Follower, a transmitter who did not hear ḥadīth from the transmitter above him while no mention, either specific or vague, is made of the individual who is omitted from between the two transmitters. Another form of the interrupted is the isnād in which one of the transmitters is designated by a vague expression, like "a man," "a teacher" or other similar things.[1]

> An example of the first form is the ḥadīth we heard from ʿAbd al-Razzāq[2] from Sufyān al-Thawrī[3] from Abū Isḥāq[4] from Zayd b. Yuthayʿ[5] from Ḥudhayfa:[6] "The Messenger of God (Peace be upon him) said, 'If you appoint Abū Bakr[7] as a leader, he is strong and honest …'" When a ḥadīthologist (*ḥadīthī*) examines this isnād, he finds its outward form to be that of an uninterrupted ḥadīth (*muttaṣil*). Yet it is interrupted in two places, because ʿAbd al-Razzāq did not hear it directly from Thawrī. Rather he heard it from al-Nuʿmān b. Abī Shayba al-Janadī[8] from Thawrī.

---

1 *ʿUlūm al-ḥadīth*, 27–9.

2 Abū Bakr ʿAbd al-Razzāq b. Hammām al-Ḥimyārī (126/744–211/827) was a famous ḥadīth scholar from the Yemen; Sezgin, *GAS*, 1:99.

3 Abū ʿAbd Allāh Sufyān b. Saʿīd al-Thawrī (ca. 95/713–161/778) was an extremely influential figure in a number of scholarly domains; *EI²*, 9:770–72; Sezgin, *GAS*, 1:518–19.

4 Abū Isḥāq ʿAmr b. ʿAbd Allāh al-Sabīʿī (32/653–128/746) was a resident of al-Kūfa famed for his piety and knowledge of ḥadīth; Sezgin, *GAS*, 1:283.

5 Bukhārī, *al-Taʾrīkh al-kabīr*, 4 vols in 8 parts (Hyderabad, 1361–5), 2(1):408–9; Ibn Abī Ḥātim al-Rāzī, *Kitāb al-Jarḥ wa-'l-taʿdīl*, ed. ʿAbd al-Raḥmān b. Yaḥyā al-Muʿallimī al-Yamānī, 4 vols in 8 parts (Hyderabad, 1371/1952–1373/1953), 1(2):573–4, nos 2598 and 2599.

6 The Companion Abū ʿAbd Allāh Ḥudhayfa b. al-Yamān (d. 35/656) served as the governor of al-Madāʾin under the Caliphs ʿUmar and ʿUthmān; Dhahabī, *Siyar*, 2:361–9.

7 Abū Bakr al-Ṣiddīq (d. 13/634) was a close friend of the Prophet who had the distinction of accompanying him on his migration to Mecca. He was the father of the Prophet's most famous wife ʿĀʾisha and succeeded him as the leader of the Muslim community; *EI²*, 1:109–11.

8 Ibn Abī Ḥātim, *Jarḥ*, 4(1):447–8.

Furthermore, Thawrī did not hear it from Abū Isḥāq. He instead heard it from Sharīk[9] from Abū Isḥāq.

An example of the second form is the ḥadīth which we heard from Abu 'l-ʿAlāʾ b. ʿAbd Allāh b. al-Shikhkhīr[10] from "two men" from Shaddād b. Aws[11] from the Messenger of God (Peace be upon him) about the invocation in the prayer ritual, "God, I ask for a firm resolve in the matter …" God knows best.

Another interpretation of the interrupted ḥadīth is the statement of Ibn ʿAbd al-Barr (God bless him) to the effect that the term "loose" appertains exclusively to the Followers and the term "interrupted" includes loose and other kinds [of ḥadīth with incohesive isnāds]. His view is that the interrupted ḥadīth is "everything with an incohesive isnād, whether it is ascribed to the Prophet (Peace be upon him) or to someone else."[12]

Another opinion is that the interrupted ḥadīth is identical to the loose and both terms include everything that has an incohesive isnād. This view is the most likely. Various groups of jurists and others have adopted it and it is the view that the expert Abū Bakr al-Khaṭīb gave in his *Kifāya*.[13] However, most of the ḥadīth which are described in actual usage as "loose" are ḥadīth which a Follower related directly from the Prophet (Peace be upon him) and most of the ḥadīth that are described as "interrupted" are ḥadīth which someone below the level of the Followers related directly from the Companions, for instance "Mālik from Ibn ʿUmar" and the like. God knows best.

Another opinion is the one which Abū Bakr al-Khaṭīb related from a person knowledgeable in ḥadīth to the effect that the interrupted ḥadīth consists of an account of the words or deeds of a Follower or someone lower, halted at him.[14] This last interpretation is peculiar and far fetched. God knows best.

---

9 Abū ʿAbd Allāh Sharīk b. ʿAbd Allāh al-Nakhaʿī (95/714–177/794) was the *qāḍī* of al-Kūfa; Dhahabī, *Siyar*, 8:200–16.

10 Abu 'l-ʿAlāʾ Yazīd b. ʿAbd Allāh b. al-Shikhkhīr al-Baṣrī (d. ca. 110/728) was a well-respected transmitter of ḥadīth; Dhahabī, *Siyar*, 4:493–4.

11 The prominent Companion Shaddād b. Aws al-Anṣārī (d. 58/678) settled in Palestine; Dhahabī, *Siyar*, 2:460–7.

12 *Tamhīd*, 1:21.

13 *Kifāya*, 21.

14 *Kifāya*, 21.

Category 11

PROBLEMATIC ḤADĪTH

(Maʿrifat al-muʿḍal)

"Problematic" is the name of a particular type of interrupted ḥadīth (*munqaṭiʿ*). Every problematic ḥadīth is interrupted, but not every interrupted ḥadīth is problematic. Some people, as stated above, call interrupted ḥadīth "loose" (*mursal*). The problematic ḥadīth consists of the ḥadīth having an isnād lacking two or more transmitters.

> The scholars of ḥadīth say, "He transmitted the ḥadīth as problematic (*aʿḍalahū*)," so the form of the term is *muʿḍal.* The derivation of this term is obscure from the standpoint of lexicography. I investigated the matter and found the phrase, *amr ʿaḍīl*; that is, "an extremely difficult affair." Pay no attention to the form *muʿḍil*, even if it is like *ʿaḍīl* in sense.

An example of a problematic ḥadīth is one which a student of a Follower (*tābiʿī al-Tābiʿī*) relates saying, "The Messenger of God (Peace be upon him) said." Another example is a ḥadīth which someone lower than the students of the Followers relates directly from the Messenger of God (Peace be upon him) or from Abū Bakr, ʿUmar or others, without mentioning the intermediaries between that individual and himself. Abū Naṣr al-Sijzī brought up the case of a transmitter saying, "It reached me" (*balaghanī*) – like Mālik's saying, "It reached me from Abū Hurayra that the Messenger of God (Peace be upon him) said, 'The slave is due his food and clothing ...' " – and said, "The scholars of ḥadīth call that 'problematic.' " Therefore, all of the instances when the jurists and others write in their books, "The Messenger of God (Peace be upon him) said such and such," and the like are considered problematic. The expert Abū Bakr al-Khaṭīb at one point called this kind of ḥadīth "loose"[1] and that is in conformity with the doctrine of those who call all ḥadīth with incohesive isnāds "loose," as was discussed above.

Abū ʿAbd Allāh al-Ḥākim made a type of problematic ḥadīth the instances when a student of a Follower relates from that Follower a ḥadīth halted at him while it is uninterrupted and supported (*muttaṣil musnad*) up to the Messenger of God (Peace be upon him) [from another student of the Follower].[2] An example is the ḥadīth we heard from al-Aʿmash from Shaʿbī[3] in which he said, "On the

---

1 *Kifāya*, 21.

2 *ʿUlūm al-ḥadīth*, 38.

3 Abū ʿAmr ʿĀmir b. Sharāḥīl al-Shaʿbī al-Kūfī (19/640–103/721) was one of the most important early transmitters of ḥadīth; Sezgin, *GAS*, 1:277.

Day of Judgement it will be said to each man, 'You did such and such' and he will say, 'I did not do that,' and his mouth will be sealed ..." Al-Aʿmash gave it as problematic and Shaʿbī elsewhere had the ḥadīth "[from Shaʿbī] from Anas from the Messenger of God (Peace be upon him);" that is, as uninterrupted and supported. This is an excellent point, because interruption through the omission of one transmitter comes under the heading of being halted (*waqf*). This particular ḥadīth contains an interruption to the extent of two transmitters; that is, the Companion [that is, Anas] and the Messenger of God (Peace be upon him). Therefore, it is more appropriately termed "problematic." God knows best.

Subsidiary Issues

1. The isnād containing the word "from" (*al-isnād al-muʿanʿan*): this is the isnād in which "X from (*ʿan*) Y" is said. Some people consider it loose and interrupted, until the cohesion of its isnād becomes clear through another [more explicit version of the isnād]. The correct view and that which is followed in practice is that it is a form of uninterrupted isnād. The majority of ḥadīth authorities and others have adopted this view and those who exclusively stipulate sound ḥadīth include ḥadīth with "from" in the isnād in their compilations and accept them. The expert in the ḥadīth and Qurʾān Abū ʿUmar b. ʿAbd al-Barr came close to claiming that there was a consensus of the ḥadīth experts on that[4] and Abū ʿAmr al-Dānī al-Muqriʾ[5] did claim that there was a consensus of transmitters on it. This holds true on the condition that it is established that those to whom the transmission by "from" (*ʿanʿana*) is ascribed met each other and were free of the taint of misrepresentation (*tadlīs*). In that case it is interpreted in accordance with its apparent cohesion, unless something contradicting that comes to light.

> In our time and in the recent past the use of "from" in licensing (*ijāza*)[6] has become common among those who consider themselves to be scholars of ḥadīth. When one of them says, "I recited to X from Y" (*qaraʾtu ʿalā fulān ʿan fulān*), or something like that, it is understood from this that X related from Y by license and it is obvious that this does not keep it from being uninterrupted. God knows best.

2. There is disagreement over the interpretation of a transmitter saying, "that (*anna*) X said such and such." Does it have the same status as "from" in regard to rendering the isnād cohesive, when it is established that the two transmitters

---

4 In fact, Ibn ʿAbd al-Barr says that there was a consensus; *Tamhid*, 1:12.

5 Abū ʿAmr ʿUthmān b. Saʿīd al-Dānī al-Muqriʾ (371/981–444/1053) was a renowned Andalusian scholar who began reading ḥadīth at the age of fifteen and pursued his studies on a journey to the East. On his return, he composed a number of books and was considered to be especially expert in the Qurʾān; Brockelmann, *GAL*, 1:516–17, *Suppl.*, 1:719–20; *EI²*, 2:109–10.

6 For a discussion of this means of textual transmission, see below, Category 24.

met each other, that is, until evidence that there is an interruption in it comes to light? An example of this is "Mālik from Zuhrī that Saʿīd b. al-Musayyib said such and such." We heard that Mālik (God be pleased with him) used to regard "from X" and "that X" as equal and that Aḥmad b. Ḥanbal (God be pleased with him) regarded them as different. Ibn ʿAbd al-Barr related from a large number of scholars that "from" and "that" are equal and that it is not a question of particles and words but rather of the transmitters meeting, attending class, having audition and seeing each other; that is, first granting freedom from misrepresentation. If the audition of the one from the other can be established, the ḥadīth of the one from the other is considered cohesive regardless of which term is used, until evidence of interruption appears. Ibn ʿAbd al-Barr related from Abū Bakr al-Bardījī[7] that the particle "that" is interpreted as an instance of interruption, until evidence of audition appears for that very report from another line of transmission. Ibn ʿAbd al-Barr said, "In my opinion this is nonsense because of the consensus of scholars that an isnād connected with a Companion is the same, whether that Companion says in it, 'The Messenger of God (Peace be upon him) said,' or 'That the Messenger of God (Peace be upon him) said,' or 'From the Messenger of God (Peace be upon him) that he said,' or 'I heard the Messenger of God (Peace be upon him) saying.'"[8] God knows best.

> In the superlative *Musnad* of the superlative Yaʿqūb b. Shayba,[9] I found something similar to what Ibn ʿAbd al-Barr related from the expert Abū Bakr al-Bardījī. Yaʿqūb b. Shayba mentioned the ḥadīth Abu 'l-Zubayr[10] related from Ibn al-Ḥanafīya[11] *from* ʿAmmār[12] in which ʿAmmār said, "I went to the Prophet (Peace be upon him) while he was praying and I greeted him and he returned the greeting to me," and Yaʿqūb b. Shayba made it a connected supported ḥadīth (*musnad mawṣūl*). Yaʿqūb b. Shayba also mentioned the relation of that ḥadīth by Qays b. Saʿd[13] "from ʿAṭāʾ

7 Abū Bakr Aḥmad b. Hārūn al-Bardījī al-Bardhaʿī (ca. 230/845–301/914) was a well-regarded transmitter of ḥadīth; Sezgin, *GAS*, 1:166–7.

8 *Tamhīd*, 1:26.

9 Abū Yūsuf Yaʿqūb b. Shayba al-Sadūsī (ca. 180/796–262/875) was a follower of the doctrine of Mālik who eventually settled in Baghdad; Sezgin, *GAS*, 1:144.

10 Abu 'l-Zubayr Muḥammad b. Muslim b. Tadrūs al-Makkī (d. 126/743) was an important transmitter of ḥadīth; Sezgin, *GAS*, 1:86–7.

11 Muḥammad (16/637–81/700), the son of the Caliph ʿAlī b. Abī Ṭālib, was called Ibn al-Ḥanafīya on account of his mother who was a member of the Banū Ḥanīfa. After the death of al-Ḥusayn at Karbalāʾ in 61/680 and the retirement of al-Ḥasan, Ibn al-Ḥanafīya became the rallying point for the opposition to the Umayyad regime, although he seems not to have personally played any active role; *EI*[2], 7:402–3.

12 Abu 'l-Yaqẓān ʿAmmār b. Yāsir al-ʿAnsī al-Makkī was one of the earliest converts to Islam and a participant at the Battle of Badr. He died at the age of ninety-three while fighting at the Battle of Ṣiffīn in 37/657; Dhahabī, *Siyar*, 1:406–28.

13 Abū ʿAbd Allāh (or ʿAbd al-Malik) Qays b. Saʿd al-Makkī al-Ḥabashī died in 117/735; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):154; Ibn Abī Ḥātim, *Jarḥ*, 3(2):99.

b. Abī Rabāḥ from Ibn al-Ḥanafiya *that* ʿAmmār passed the Prophet (Peace be upon him) while he was praying," and he considered this version loose because Ibn al-Ḥanafiya said, "that ʿAmmār did something" and did not say, "from ʿAmmār." (God knows best.) Al-Khaṭīb in treating this question cites as an example the ḥadīth, "Nāfiʿ from Ibn ʿUmar *from* ʿUmar that he asked the Messenger of God (Peace be upon him), 'Is one of us allowed to go to sleep while he is in a state of ritual impurity ...'" In another transmission it reads, "From Nāfiʿ from Ibn ʿUmar *that* ʿUmar said, 'Messenger of God ...'" He says, "The outward form of the first relation necessitates that it be considered one of the supported ḥadīth of ʿUmar from the Prophet (Peace be upon him) and the outward form of the second necessitates that it be considered one of the supported ḥadīth of Ibn ʿUmar from the Prophet (Peace be upon him)."[14] This example is not relevant to what concerns us here, because in this matter – according to the doctrine of a great number of scholars – judging cohesion depends exclusively on meeting and contemporaneousness [that is, rather than on the terminology appearing in the isnād], and in this ḥadīth these were mutual and repeated because of Ibn ʿUmar's connection to the Prophet (Peace be upon him) and to ʿUmar (God be pleased with him), in addition to the transmitter Ibn ʿUmar's status as a companion of both of them. Al-Khaṭīb's interpretation would require, on the basis of the one line of transmission [that is, the second], that Ibn ʿUmar related the ḥadīth from the Prophet (Peace be upon him) and, on the basis of the other, that Ibn ʿUmar related it from ʿUmar from the Messenger of God (Peace be upon him). God knows best.

3. We have mentioned the remarks Ibn ʿAbd al-Barr related concerning the general application of the judgement of cohesion to the ḥadīth which a transmitter gives from someone whom he met, regardless of the term used [in the isnād]. Similarly, Abū Bakr al-Shāfiʿī al-Ṣayrafī[15] gave a general statement of that and said, "The transmission of every student who is known to have heard ḥadīth from an individual and transmitted from him is considered to be a case of audition, until it becomes known that the student did not hear from him [the particular ḥadīth] he related. The same is also true of the transmission of every student who is known to have met an individual and transmitted ḥadīth from him."

Abū Bakr al-Shāfiʿī said that regarding only those from whom no misrepresentation came to light. One argument for that – which is also applicable to the entire subject – is that if the student had not heard the ḥadīth from his alleged teacher, he would become a misrepresenter

14 *Kifāya*, 407.

15 The renowned *Ghaylānīyāt* is the collection of the best ḥadīth of Abū Bakr Muḥammad b. ʿAbd Allāh al-Shāfiʿī al-Ṣayrafī (260/874–354/965); Sezgin, *GAS*, 1:191.

by unqualifiedly relating the ḥadīth from that individual without mentioning the intermediary between them. Freedom from the taint of misrepresentation is presumed and the remarks apply to someone who is not known to have committed misrepresentation.

One of the examples of that is the transmitter saying, "X said such and such," like Nāfiʿ saying, "Ibn ʿUmar said." The same would apply if Nāfiʿ had said regarding him, "Ibn ʿUmar mentioned," "Ibn ʿUmar did," "Ibn ʿUmar transmitted," "Ibn ʿUmar used to say such and such," or other similar phrases. All of that is interpreted presumptively as indicating cohesion and that the student received the ḥadīth from the teacher without any intermediary between them, whenever the fact that he met him is established in general.

For the fulfillment of this condition which is stipulated in these cases and similar ones, there are some who confine themselves to the actual occurrence of a meeting or audition, as we related above. Abū ʿAmr [al-Dānī] al-Muqriʾ said in this regard, "If the student is known to have transmitted from the teacher, [it is enough]." On this issue Abu 'l-Ḥasan al-Qābisī[16] said, "If it is clear that the student was a contemporary of the person from whom he transmitted." Concerning transmission by "from," Abu 'l-Muẓaffar [Manṣūr] al-Samʿānī said that a long acquaintance between the student and the teacher is stipulated. In the introduction to his *Ṣaḥīḥ*,[17] Muslim b. al-Ḥajjāj reproached one of his contemporaries for stipulating the confirmation of a meeting or coming together taking place in the case of a transmission by "from." He claimed that it was a made-up doctrine which was unprecedented and that the doctrine common and accepted among the scholars knowledgeable in reports in early and modern times was that confirmation that the student and his alleged teacher lived at the same time was enough in this regard, even if no evidence in any report ever surfaced indicating that they met and spoke to each other. There is some doubt about Muslim's remarks. It was said that the doctrine which he rejected was that of the authorities of this science, ʿAlī b. al-Madīnī, Bukhārī and others. (God knows best.) I do not think that this judgement [that is, the one ascribed to ʿAlī b. al-Madīnī and Bukhārī] lasted past the era of the ancients, since authors say in their books in regard to the material they quote from their teachers, "X mentioned," "X said" and the like [that is, rather than "I heard X saying," and so forth.]. So try to understand that, for it is important and valuable. God knows best.

4. The suspension (*taʿlīq*) which Abū ʿAbd Allāh al-Ḥumaydī – the author of *al-Jamʿ bayn al-Ṣaḥīḥayn* – and other North Africans mention in regard to some of the ḥadīth in the *Ṣaḥīḥ* of Bukhārī with cut-off isnāds (*quṭiʿa isnāduhā*):

---

16 Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Khalaf al-Maʿāfirī al-Qābisī (344/955–403/1012) was a blind North African scholar prominent in ḥadīth, law and Qur'ānic studies; Dhahabī, *Siyar*, 17:158–61.

17 *Al-Jāmiʿ al-ṣaḥīḥ*, 1:23; G.H.A. Juynboll, "Muslim's Introduction," 295.

Dāraquṭnī had earlier used the term. The isnād of the suspended ḥadīth is interrupted in form, but it is not treated in the same way and the ḥadīth containing the suspension does not go from being sound to weak. This is because of what is known of Bukhārī's standard and his treatment [of the suspended ḥadīth], as we pointed out in the sixth note of Category 1.

> No attention is to be paid to the Ẓāhirite Abū Muḥammad b. Ḥazm's[18] rejection of the ḥadīth of Abū ʿĀmir – or as he is also known "Abū Mālik" – al-Ashʿarī[19] from the Messenger of God (Peace be upon him) which Bukhārī included: "Verily, there will be in my Community peoples who regard silk, wine and string instruments as licit …' "[20] on the basis that Bukhārī cited it saying, "Hishām b. ʿAmmār[21] said," and gave it with Hishām's isnād. Ibn Ḥazm claimed that it is interrupted in its transmission between Bukhārī and Hishām and made that an argument against citing it as a proof for the banning of string instruments. In doing that, Ibn Ḥazm erred in several respects. The ḥadīth is sound and is known to be uninterrupted according to the standard of the sound ḥadīth. Bukhārī (God bless him) sometimes does something like this because the ḥadīth is well known from several trustworthy transmitters from the individual from whom he suspended it. Other times he does this because he has mentioned the ḥadīth in another place in his book in a supported and uninterrupted form. He also occasionally does this for other reasons unrelated to the fault of interruption. God knows best.

The verdict we mentioned concerning the aforementioned suspension refers to the ḥadīth Bukhārī included as the principal part and substance of the text of his book, and not to the suspended ḥadīth he included for reference citation. Included among the citations are ḥadīth – both suspended and connected – which do not meet the standard of the sound ḥadīth. I found the term "suspension" used for the ḥadīth lacking one transmitter or more from the beginning of its isnād and some even use it for the omission of the entire isnād, for instance, Bukhārī saying, "The Messenger of God (Peace be upon him) said such and such," "Ibn ʿAbbās said such and such," "Abū Hurayra related such and such," "Saʿīd b. al-Musayyib said from Abū Hurayra: such and such," and "Zuhrī said

---

18 Abū Muḥammad ʿAlī b. Aḥmad b. Saʿīd (384/994–456/1064), known as Ibn Ḥazm, was the author of a number of important works in law, theology and literature; Brockelmann, *GAL*, 1:505–6, *Suppl.*, 1:692–7; *EI*² 3:790–99.

19 ʿUbayd b. Salīm (or Wahb) al-Ashʿarī was the uncle of the famous Companion Abū Mūsa al-Ashʿarī. He served as a lieutenant of the Prophet before being killed in action in the year 8/629; Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1704–5.

20 *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, 4:30 (K. al-Ashriba, B. Mā jāʾa fī-man yastaḥillu 'l-khamr wa-yusammīhi bi-ghayr ismihī).

21 Abu 'l-Walīd Hishām b. ʿAmmār al-Sulamī, the *khaṭīb* of Damascus, was born in 153/770 and died in 245/859; Dhahabī, *Siyar*, 11:420–35.

from Abū Salama[22] from Abū Hurayra from the Prophet (Peace be upon him) such and such." This applies to the transmitters of the generations earlier than that of Bukhārī's teachers. The ḥadīth he gave from his own teachers in this fashion are of the type of ḥadīth we just mentioned in the third of these Subsidiary Issues.

> I read that one of the later North African scholars made [the instances in which Bukhārī writes regarding one of his teachers, "X said," "X related," and so forth] a second subcategory of suspension and also added to this subcategory the several instances where Bukhārī says in his book, "X said *to me*" and "X related *to us*." The North African characterized all of that as suspension which is uninterrupted from the standpoint of outward form and incohesive (*munfaṣil*) from the standpoint of sense. He said, "When you see Bukhārī saying, 'X said to me' and 'X said to us,' be aware that it is an isnād which he does not mention for citation as a proof and he mentioned it only for reference. Transmitters of ḥadīth often use these phrases [for example, "X said to me" and "X related to us"] to indicate those ḥadīth which pass between them in study sessions and competitions. They rarely cite as proofs the ḥadīth mentioned in study sessions." The allegation he makes against Bukhārī is contrary to what a scholar who is earlier and more knowledgeable in Bukhārī – namely the pious servant of God, Abū Jaʿfar b. Ḥamdān al-Nīsābūrī[23] – said. We heard that he said, "Whenever Bukhārī says, 'X said to me,' it is presentation (*ʿarḍ*) and transference (*munāwala*)."[24]

I have not come across any instances of the term "suspension" being used for ḥadīth in which some of the men of the isnād are omitted from its middle or its end or for phrases like, "It is related from X" (*yurwā ʿan fulān*), "It is mentioned from X" (*yudhkaru ʿan fulān*) and similar expressions lacking any definite indication that the transmitter to whom the ḥadīth is ascribed actually said or mentioned it.

> It appears that this usage of the term "suspension" is derived from the "suspension" of a wall [by removing the earth from underneath a section of it], the "suspension" of a divorce [by stipulating a hitherto unmet condition for it] and the like, on account of the common element of the rupture of cohesion present in each of them. God knows best.[25]

---

22 Abū Salama b. ʿAbd al-Raḥmān al-Zuhrī (ca. 20/641–94/713) was a famous Medinese transmitter of ḥadīth from the generation of the Followers. His *ism* is disputed; Dhahabī, *Siyar*, 4:287–92.

23 Abū Jaʿfar Aḥmad b. Ḥamdān al-Nīsābūrī (ca. 240/854–311/924) was a devoted scholar of ḥadīth who traveled extensively; Dhahabī, *Siyar*, 14:299–303.

24 For the discussion of these two means of transmission, see below, Section 24.

25 See Edward W. Lane, *An Arabic–English Lexicon*, 8 vols (London, 1863–93), 5:2133. Cf. W. Marçais, *Taqrīb*, 47, n. 2.

5. The ḥadīth that one reliable transmitter relates as loose and another reliable transmitter relates as uninterrupted: the scholars of ḥadīth differ over the question of whether it should be counted as connected or loose. For instance, "No marriage without a guardian." Isrāʾīl b. Yūnus[26] – among others – related it in supported form from his grandfather Abū Isḥāq al-Sabīʿī from Abū Burda[27] from his father Abū Mūsā al-Ashʿarī[28] from the Messenger of God (Peace be upon him); that is, as uninterrupted. Sufyān al-Thawrī and Shuʿba[29] related it from Abū Isḥāq from Abū Burda from the Prophet (Peace be upon him); that is, as loose. The expert al-Khaṭīb said that in this case and similar ones most of the scholars of ḥadīth rule in favor of the loose form.[30] However, it is also related from some of the scholars of ḥadīth that the verdict is to be given in favor of the form given by the majority of transmitters. From others it is related that the judgement goes to the better-documented version. That is, if the person who transmits it as loose was superior in regard to retention to the person who transmits it as connected, the judgement is in favor of the transmitter who gives it as loose. Some say that this does not impugn the integrity or qualifications of the transmitter who gives the ḥadīth as connected. Others do say that the integrity and acceptability of the person who gives the ḥadīth in supported form – as well as his supported version of the ḥadīth – are impugned when the experts give it as loose. Others say the verdict is in favor of the transmitter who gives it as supported; if he is upright and accurate, so his report is accepted, even if one or several transmitters contradict him. Al-Khaṭīb said that this last view is the correct one.[31] What he regarded as correct is the correct doctrine for the fields of positive law and legal theory. Furthermore, Bukhārī was asked about the previously mentioned ḥadīth, "No marriage without a guardian," and he passed judgement in favor of those who transmitted it as connected, saying, "An addition from a reliable transmitter (*al-ziyāda min al-thiqa*) is accepted." Bukhārī said this despite the fact that Shuʿba and Sufyān [al-Thawrī] gave it as loose and they were towering figures possessing the highest degree of retention and exactitude.

Connected with this is the question which arises when the transmitter who gives a ḥadīth as connected is also the one who gives it as loose, transmitting it as connected at one time and loose at another. Also related to this is the case

26 Abū Yūsuf Isrāʾīl b. Yūnus al-Sabīʿī al-Kūfī (100/719–ca. 160/777) was best known for transmitting from his grandfather; Dhahabī, *Siyar*, 7:355–61.

27 Abū Burda Ḥārith (or ʿĀmir) al-Ashʿarī (d. ca. 100/719) served as the *qāḍī* of al-Kūfa during the governorship of al-Ḥajjāj; *EI*², 1:693–4.

28 Abū Mūsā ʿAbd Allāh b. Qays al-Ashʿarī was one of the most prolific transmitters from the Prophet. He served as the governor of al-Baṣra and al-Kūfa during the reign of ʿUmar, ʿUthmān and ʿAlī, acting as ʿAlī's arbiter at Ṣiffīn in 37/657. He died in al-Kūfa around the year 42/662; *EI*², 1:695.

29 Abū Bisṭām Shuʿba b. al-Ḥajjāj (82/701–160/776) was one of the most prominent transmitters of ḥadīth in al-Baṣra; *EI*², 9:491–2; Sezgin, *GAS*, 1:92.

30 *Kifāya*, 411.

31 *Kifāya*, 411.

when a transmitter raises (*rafaʿa*) a ḥadīth to the Prophet (Peace be upon him) and someone else halts (*waqafa*) it at a Companion; or a single transmitter gives it as raised at one time and also gives it as halted at another. As well as can be determined, the verdict in all of these cases is in favor of what the reliable transmitter adds in terms of connectedness (*waṣl*) and raising (*rafʿ*), because he positively affirms [the presence of the intervening transmitter] while the other transmitter is merely silent. If the other had been positively negating, the one who affirms would still take precedence over him because he may have some information unknown to the other. This present segment has a connection to the section on the addition of a reliable transmitter to a ḥadīth [that is, Category 16] and that will come later, God (He is exalted) willing. God knows best.

Category 12

Misrepresentation and the Treatment of Misrepresented Ḥadīth

(Maʿrifat al-tadlīs wa-ḥukm al-mudallas)

There are two subcategories of misrepresentation. The first is misrepresentation in the isnād (*tadlīs al-isnād*). This consists either of a transmitter relating from someone he met ḥadīth he did not hear from him, giving the erroneous impression that he heard the ḥadīth from him; or of a transmitter relating ḥadīth from someone who lived at the same time as he whom he did not meet, promoting the false notion that he met him and heard the ḥadīth from him. There may be a single individual intervening between the transmitter and his alleged teacher or there may be more. The transmitter should not say in these instances, "X informed us" (*akhbaranā fulān*), "X transmitted to us" (*ḥaddathanā fulān*) or similar expressions. The transmitter should only say, "X said" (*qāla fulān*), "From X" (*ʿan fulān*) and the like. An illustration of that is the report we heard from ʿAlī b. Khashram[1] in which he said, "We were with [Sufyān] b. ʿUyayna and he said, 'Zuhrī said.' Someone asked him, 'Zuhrī transmitted to you?' He fell silent and then said, 'Zuhrī said.' Then someone asked him, 'Did you hear it from Zuhrī?' He said, 'No, I did not hear it from Zuhrī, nor did I hear it from someone who heard it from Zuhrī. ʿAbd al-Razzāq related it to me from Maʿmar[2] from Zuhrī.' "

The second subcategory of misrepresentation is the misrepresentation of teachers (*tadlīs al-shuyūkh*). This consists of a transmitter relating from a teacher a ḥadīth he did hear from him and referring to him by an unfamiliar name, paidonymic, gentilic or a description to conceal his identity. An example of this is the story related to us about the authority Abū Bakr b. Mujāhid al-Muqriʾ[3] to the effect that he related from Abū Bakr ʿAbd Allāh b. Abī Dāwūd al-Sijistānī,[4] saying, "ʿAbd Allāh b. Abī ʿAbd Allāh transmitted to us." He also related from Abū Bakr Muḥammad b. al-Ḥasan al-Naqqāsh[5] – the Qurʾān commentator

1 The ḥadīth expert Abu 'l-Ḥasan ʿAlī b. Khashram al-Marwazī was born in 160/776 and died 257/871; Dhahabī, *Siyar*, 11:552–3.

2 Abū ʿUrwa Maʿmar b. Rāshid (96/714–154/770) was a early expert in ḥadīth and Prophetic biography; Sezgin, *GAS*, 1:290–91.

3 Abū Bakr Aḥmad b. Mūsā b. al-ʿAbbās b. Mujāhid al-Baghdādī (245/859–324/936) was an expert on the variant readings of the Qurʾān and author of the famous text on the subject, *Kitāb al-Sabʿa fī manāzil al-qurrāʾ*; Sezgin, *GAS*, 1:14.

4 Abū Bakr ʿAbd Allāh b. Abī Dāwūd al-Sijistānī (230/844–316/929) was the son of Abū Dāwūd al-Sijistānī, the compiler of the famous ḥadīth collection *Kitāb al-Sunan*; Sezgin, *GAS*, 1:174–5.

5 Abū Bakr Muḥammad b. al-Ḥasan al-Naqqāsh (266/880–351/962) was a celebrated expert in the various recensions of the Qurʾān; Sezgin, *GAS*, 1:44–5. According to the *nasab* al-Khaṭīb al-Baghdādī gives in *Taʾrīkh Baghdād* (2:201), Sanad was Muḥammad's great, great, great, great-grandfather.

and reciter – saying, "Muḥammad b. Sanad transmitted to us," naming as Muḥammad's father one of his more remote ancestors. God knows best.

The first subcategory of misrepresentation is extremely detestable and the majority of scholars condemn it. Shuʿba was one of the most severe in condemnation of it. We heard from the imām Shāfiʿī that Shuʿba said, "Misrepresentation is the brother of falsehood." We also heard that Shuʿba said, "I would rather commit adultery than misrepresentation." Shuʿba's excessive zeal to suppress and deter misrepresentation carried him into hyperbole. Scholars differ over the question of whether one may accept the transmission of someone known for this kind of misrepresentation. One faction of ḥadīth scholars and legal experts discredits the misrepresenter, saying, "His transmission is not to be accepted under any circumstance, whether he makes clear that he heard a particular ḥadīth from his teacher or not." The correct course is to make a distinction. The ḥadīth a misrepresenter relates with an equivocal expression which does not make clear the audition and cohesion of the ḥadīth is treated like the various types of loose ḥadīth (*mursal*). The ḥadīth he relates with an expression that clearly indicates cohesion – like "I heard" (*samiʿtu*), "He transmitted to us" (*ḥaddathanā*), "He informed us" (*akhbaranā*) and similar ones – may be accepted and employed as a proof. There are very many ḥadīth of this kind in the two *Ṣaḥīḥ*s and other well-respected books, like the transmissions of Qatāda,[6] al-Aʿmash, the two Sufyāns [that is, Sufyān al-Thawrī and Sufyān b. ʿUyayna], Hushaym b. Bashīr[7] and others. This is because misrepresentation is not falsehood: rather it is a kind of deliberate obfuscation through use of an equivocal expression. The correct approach is not to accept a ḥadīth from someone known to have misrepresented until he makes clear [that he actually heard it from his teacher by using a definitive expression]. Indeed, Shāfiʿī (God be pleased with him) applied this rule to those we know to have committed misrepresentation only a single time. God knows best.

The second subcategory of misrepresentation is less serious. It consists of the [virtual] omission of the person transmitted from and making it difficult for the person who seeks to know his state and suitability to discover his identity. The degree of repugnance of that varies according to the motive for it. Sometimes the transmitter misrepresents the name of his teacher because he was unreliable. At other times the teacher was someone who lived until relatively recent times and many students younger than the transmitter also heard ḥadīth from him, or the teacher himself may have been younger than the transmitter. In other instances the student may transmit many ḥadīth from a particular teacher and he may not like to mention him so many times under a single form of his name. A number of transmitters who wrote books permitted this last kind of misrepresentation, including Abū Bakr al-Khaṭīb. He did it often in his works. God knows best.

---

6 Abu 'l-Khaṭṭāb Qatāda b. Diʿāma al-Sadūsī (60/679–118/736) was one of the most important early transmitters of ḥadīth in al-Baṣra; *EI*[2], 4:748; Sezgin, *GAS*, 1:31–2.

7 Abū Muʿāwiya Hushaym b. Bashīr al-Sulamī (104/722–183/799) was a famous Qurʾān commentator from Baghdad; Sezgin, *GAS*, 1:38.

Category 13

Anomalous Ḥadīth

(Maʿrifat al-shādhdh)

We heard that Yūnus b. ʿAbd al-Aʿlā[1] said, "Shāfiʿī (God be pleased with him) said, 'The anomalous ḥadīth is not one which a single reliable transmitter and no one else relates. Rather, the anomalous ḥadīth is one which a reliable transmitter relates and which is in conflict with what other people relate.'" Abū Yaʿlā al-Khalīlī al-Qazwīnī[2] related something similar to this from Shāfiʿī (God bless him) and a number of the Hejazians. He said, "The view of the experts in ḥadīth is that the anomalous ḥadīth is one having only a single isnād which a single teacher, reliable or not, is 'anomalous' (*yashidhdhu*) in transmitting. An anomalous ḥadīth from an unreliable transmitter is rejected and may not be accepted; one from a reliable transmitter is left in abeyance and may not be cited as a proof."[3] The expert Abū ʿAbd Allāh al-Ḥākim said that the anomalous ḥadīth is one which a single reliable individual is alone in transmitting and which lacks a parallel version (*aṣl*) in agreement with the version in the hands of the reliable transmitter. He said that the anomalous ḥadīth differs from the defective ḥadīth (*muʿallal*) in that a defective ḥadīth contains a known defect indicating the location of the error in it and in the case of the anomalous ḥadīth no defect in it is known in such a fashion.[4]

There is no question that what Shāfiʿī judged to be anomalous is a form of the anomalous ḥadīth which may not be accepted. As for the statements we gave from the others, there is some question about the ḥadīth which an upright, retentive and precise transmitter is alone in relating, like the ḥadīth, "Acts are judged by intentions." This is an isolated ḥadīth (*ḥadīth fard*) which ʿUmar [b. al-Khaṭṭāb] (God be pleased with him) alone transmitted from the Messenger of God (Peace be upon him). ʿAlqama b. Waqqāṣ[5] was alone in transmitting it from ʿUmar, Muḥammad b. Ibrāhīm[6] was alone in transmitting it from ʿAlqama and Yaḥyā b. Saʿīd [al-Anṣārī] was alone in transmitting it from Muḥammad b.

---

1 Abū Mūsā Yūnus b. ʿAbd al-Aʿlā al-Ṣadafī al-Miṣrī (170/787–264/877) was a famous student of the imām Shāfiʿī; Dhahabī, *Siyar*, 12:348–51.

2 Abū Yaʿlā al-Khalīl b. ʿAbd Allāh al-Khalīlī al-Qazwīnī (d. 446/1055) was one of the greatest ḥadīth scholars of his day. His *Kitāb al-Irshād fī maʿrifat ʿulamāʾ al-ḥadīth* (ed. Muḥammad Saʿīd b. ʿUmar Idrīs, 3 vols., Riyadh, 1409/1989) has recently been published. He also wrote a *Taʾrīkh Qazwīn* and a work on the Followers, both of which seem to be lost; Brockelmann, *GAL*, 1:446, *Suppl.*, 1:618.

3 *Irshād*, 1:176.

4 *ʿUlūm al-ḥadīth*, 119.

5 ʿAlqama b. Waqqāṣ al-Laythī was a poorly known Medinese transmitter of ḥadīth who died around 75/694; Dhahabī, *Siyar*, 4:61–2.

6 Abū ʿAbd Allāh Muḥammad b. Ibrāhīm b. al-Ḥārith al-Taymī (d. ca. 120/738) was considered one of the great scholars of Medina; Dhahabī, *Siyar*, 5:294–6.

Ibrāhīm, according to what the scholars of ḥadīth regard as correct. A clearer instance of an anomalous ḥadīth than this is the ḥadīth of ʿAbd Allāh b. Dīnār[7] from Ibn ʿUmar to the effect that the Prophet (Peace be upon him) forbade the sale and gifting of clientship. ʿAbd Allāh b. Dīnār alone transmitted it. Another case is the ḥadīth of Mālik from Zuhrī from Anas to the effect that the Prophet (Peace be upon him) entered Mecca with a helmet lining on his head. Mālik was alone in transmitting it from Zuhrī. All of these ḥadīth are included in the two *Ṣaḥīḥs* despite each having only a single isnād which a single reliable transmitter was alone in giving. There are more than a few similar cases of this in the book *Gharāʾib al-ṣaḥīḥ* (*Rare Sound Ḥadīth*).[8] Indeed, Muslim b. al-Ḥajjāj said, "Zuhrī relates about ninety reports (*ḥarf*) from the Prophet (Peace be upon him) which no one else transmits with good isnāds." God knows best.

The doctrines of the ḥadīth authorities which we mentioned and those which we did not should make it plain to you that the question of the anomalous ḥadīth is not as clear cut as Abū Yaʿlā [al-Khalīlī] and al-Ḥākim represent it. Rather, the question requires making the distinction which we will explain. We maintain that when a transmitter is alone in relating something, it should be examined. If the ḥadīth he alone transmitted is in conflict with what someone superior to him in retentiveness of that material and accuracy related, the ḥadīth he was alone in relating is a rejected anomalous ḥadīth. If there is in his transmission no conflict with what someone else transmitted – and it is something he and no one else related – then the transmitter who is alone in relating it is examined. If he is upright and retentive and his exactitude and precision may be trusted, the ḥadīth he is alone in transmitting is accepted and his being alone in transmitting the ḥadīth does not impugn it, as was true in the case of the previous examples. If he was one of those whose retention and exactitude in transmission may not be trusted for those ḥadīth which he is alone in transmitting, then his being alone in transmitting the ḥadīth pierces it and tears it from the domain of sound ḥadīth.

Beyond that, the anomalous ḥadīth oscillate between various levels according to the state they are in. If the transmitter who was alone in relating the anomalous ḥadīth is not far from the level of the retentive and precise transmitter whose unparalleled transmissions are accepted, we regard that ḥadīth of his as fair and we do not put it in the category of weak ḥadīth. If he falls far short of that level, we reject the ḥadīth he alone transmits and it is considered an unfamiliar anomalous ḥadīth (*al-shādhdh al-munkar*). From that, it may be deduced that there are two subcategories of the rejected anomalous ḥadīth. One is the contradictory isolated ḥadīth (*al-fard al-mukhālif*). The second is the isolated ḥadīth the transmitter of which does not possess sufficient reliability and precision to counteract the unfamiliarity and weakness that isolation and anomaly engender. God knows best.

---

7 Abū ʿAbd al-Raḥmān ʿAbd Allāh b. Dīnār al-ʿAdawī (d. 127/745) transmitted about two hundred ḥadīth; Dhahabī, *Siyar*, 5:253–5.

8 A work entitled *Gharāʾib al-ṣaḥīḥ wa-afrāduhū* is ascribed to Ibn al-Ṣalāḥ's renowned Damascene contemporary Ḍiyāʾ al-Dīn al-Maqdisī, Abū ʿAbd Allāh Muḥammad b. ʿAbd al-Wāḥid (569/1173–643/1245); Kattānī, *Risāla*, 113.

Category 14

UNFAMILIAR ḤADĪTH[1]

(Maʿrifat al-munkar min al-ḥadīth)

We read that the expert Abū Bakr Aḥmad b. Hārūn al-Bardījī wrote that the unfamiliar ḥadīth is one which a single man is alone in transmitting while its text is not known from any transmission but his, not from the line of transmission he gave nor from any other. Bardījī treated them as a group and made no distinctions. In the remarks of many of the scholars of ḥadīth, we find a blanket condemnation of the ḥadīth isolated as rejected, unfamiliar or anomalous (*iṭlāq al-ḥukm ʿala 'l-tafarrud bi-'l-radd aw al-nakāra aw al-shudhūdh*).

The correct course in the matter is to make the distinction which we explained above, in the discussion of the anomalous ḥadīth. On this subject we say: unfamiliar ḥadīth fall into two subcategories, in accordance with what we said concerning the anomalous ḥadīth, for "unfamiliar" means the same thing as "anomalous." An example of the first subcategory of the unfamiliar ḥadīth – and it is the isolated ḥadīth (*munfarad*) which contradicts what the reliable transmitters relate – is the relation of Mālik from Zuhrī from ʿAlī b. Ḥusayn from ʿUmar b. ʿUthmān[2] from Usāma b. Zayd[3] from the Messenger of God (Peace be upon him): "A Muslim may not inherit from an unbeliever and an unbeliever may not inherit from a Muslim." Mālik contradicted the other reliable transmitters by saying, "ʿ*Umar* b. ʿUthmān." Muslim – the author of the *Ṣaḥīḥ* – said in his *Kitāb al-Tamyīz*[4] (*Book on Discrimination*) that all of those who relate the ḥadīth from the other students of Zuhrī say, "ʿ*Amr* b. ʿUthmān," and he mentioned that

---

1 The term *munkar* is problematic and translators have differed in their rendering of it. The difficulty results from a shift in its significance over time. The earliest writers on ḥadīth used it as a synonym of general terms like *ḍaʿīf* and *mardūd*. See, for instance, G.H.A. Juynboll's "Muslim's Introduction," 269, where it is justifiably translated "rejected." Later Muslim authors attached a more specific meaning to the word, usually one close, as here, to that of *shādhdh*; see the remarks of W. Marçais in his translation of Nawawī's *Taqrīb*, 56, n. 3. There can be no doubt that the usage of later writers ultimately derived from the definitions of the *munkar* ḥadīth provided by earlier scholars. However, where the earlier authors were describing the general characteristics of the broad class of ḥadīth they found unacceptable, the later ones interpreted these descriptions as referring to one specific type of unsatisfactory ḥadīth.

2 ʿUmar (Bukhārī, *al-Taʾrīkh al-kabīr*, 3[2]:178) and his brother ʿAmr (Dhahabī, *Siyar*, 4:353) were best known for being transmitters from their father, the third caliph ʿUthmān b. ʿAffān (r. 23/644–35/656).

3 Usāma b. Zayd (d. ca. 60/680) was a favorite of the Prophet and at the age of eighteen was made the commander of the Muslim forces invading Syria; Dhahabī, *Siyar*, 2:496–507.

4 Muslim's *Kitāb al-Tamyīz* has not reached us wholly intact and I have not succeeded in locating this passage in either the edition of Muḥammad Muṣṭafā al-Aʿẓamī (Riyadh, n.d.) or that of Muḥammad Ṣubḥī Ḥasan Ḥallāq (Alexandria, n.d.).

Mālik used to point to the house of ʿUmar b. ʿUthmān with his hand, as if he was aware that the other transmitters disagreed with him. ʿAmr and ʿUmar were both sons of ʿUthmān. However, this ḥadīth comes only from ʿAmr. Muslim and others adjudged Mālik to have erred in it. God knows best.

An example of the second subcategory of the unfamiliar ḥadīth – that is, the isolated ḥadīth (*fard*) the transmitter of which does not possess reliability and exactitude sufficient to allow him to transmit it by himself – is the ḥadīth we heard from Abū Zukayr Yaḥyā b. Muḥammad b. Qays[5] from Hishām b. ʿUrwa[6] from his father[7] from ʿĀʾisha[8] (God be pleased with her) that the Messenger of God (Peace be upon him) said, "Eat fresh dates with dried dates. When Satan sees that, it angers him and he says, 'The son of Adam lived until he ate the new with the shabby.'" Abū Zukayr was alone in transmitting it. He was a pious teacher whose ḥadīth Muslim included in his book. However, he did not attain the stature of those whose unique transmissions are suffered. God knows best.

5 Abū Zukayr (d. 200/816) was generally considered to be an unreliable transmitter; Dhahabī, *Siyar*, 9:296–9.

6 Hishām b. ʿUrwa b. al-Zubayr (ca. 61/680–146/763) was a respected scholar of ḥadīth and law; Sezgin, *GAS*, 1:88–9.

7 ʿUrwa b. al-Zubayr b. al-Awwām (ca. 25/646–ca. 95/714) was considered one of the great jurists of the city of Medina; *EI*[1], 4:1047; Sezgin, *GAS*, 1:278–9.

8 ʿĀʾisha (d. 58/678) was the daughter of the future caliph Abū Bakr and one of the favorite wives of the Prophet; *EI*[2], 1:307–8.

Category 15

ANALYSIS, PARALLELISMS AND ATTESTATIONS

(Maʿrifat al-iʿtibār wa-'l-mutābaʿāt wa-'l-shawāhid)

These are matters which scholars take up in their examination of the condition of a ḥadīth: was its transmitter alone in transmitting it or not? Is it well known or not? The expert Abū Ḥātim Muḥammad b. Ḥibbān al-Tamīmī (God – He is exalted – bless him) gave an example of the procedure for analyzing reports.

> Ḥammād b. Salama[1] relates an unparalleled ḥadīth (*ḥadīth lam yutābaʿ ʿalayhi*) from Ayyūb [al-Sakhtiyānī] from [Muḥammad] b. Sīrīn from Abū Hurayra from the Prophet (Peace be upon him). It is examined: did a reliable transmitter other than Ayyūb relate it from Ibn Sīrīn? If that is found, it is known that the report has an original version (*aṣl*) to which it goes back. If that is not found, then does a reliable transmitter other than Ibn Sīrīn relate it from Abū Hurayra? If not, does a Companion other than Abū Hurayra relate it from the Prophet (Peace be upon him)? If any of that is found, it is thereby known that the ḥadīth has an original version to which it goes back. If it is not found, the ḥadīth does not have one.[2]

An example of parallelism would be that someone other than Ḥammād relates that very same ḥadīth from Ayyūb. This is "complete parallelism" (*al-mutābaʿa al-tāmma*). If no one but Ḥammād relates it from Ayyūb, but someone else relates it from Ibn Sīrīn or from Abū Hurayra or if someone other than Abū Hurayra relates it from the Messenger of God (Peace be upon him); that also is sometimes termed "parallelism" without qualification. But it is inferior to the first kind of parallelism to the extent it falls short of it. It may also be called an "attestation" (*shāhid*).

If that ḥadīth is not related at all from one of the aforementioned lines of transmission, but another ḥadīth having the same meaning is related; that is an attestation without parallelism. If another ḥadīth with the same meaning is not related, then the absolute uniqueness (*al-tafarrud al-muṭlaq*) of the ḥadīth is established. Ḥadīth of this kind are divided into the rejected unfamiliar ḥadīth (*mardūd munkar*) and the unrejected, as stated above. When they say regarding something like this, "Abū Hurayra was alone in transmitting it [from the Prophet], Ibn Sīrīn was alone in transmitting it from Abū Hurayra, Ayyūb was alone in transmitting it from Ibn Sīrīn and Ḥammād b. Salama was alone in transmitting

---

1 Abū Salama Ḥammād b. Salama b. Dīnār al-Baṣrī (d. 167/783) was one of the most famous transmitters of ḥadīth of his age; Dhahabī, *Siyar*, 7:444–57.

2 Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, ed. Aḥmad Muḥammad Shākir (Cairo, 1952), 1:117–18.

it from Ayyūb;" there is an indication in that of the nonexistence of lines of transmission for parallels of the ḥadīth.

Be aware that sometimes the relation of someone whose ḥadīth should not be cited as proofs when he is by himself – indeed, he may be considered a weak transmitter – may sometimes be included for the sake of establishing parallelism or as the citation of an attestation. Bukhārī and Muslim in their books mention the ḥadīth of a number of weak transmitters as parallels and attestations. Not every weak transmitter is suitable for this. For that reason Dāraquṭnī and others have said about weak transmitters, "X, his transmissions may be taken into consideration" (*fulān yuʿtabaru bihi*) and "Y, his transmissions may not be taken into consideration." Something like this was pointed out above. God knows best.

> The following is an example of a parallel and attestation: We heard the ḥadīth of Sufyān b. ʿUyayna from ʿAmr b. Dīnār[3] from ʿAṭāʾ b. Abī Rabāḥ from Ibn ʿAbbās in which the Prophet (Peace be upon him) said, "If they had taken its hide and tanned it, they would have derived some benefit from it." Ibn Jurayj[4] related the ḥadīth from ʿAmr from ʿAṭāʾ and he did not mention the tanning. The expert Aḥmad al-Bayhaqī[5] gave a parallel version and attestation of the ḥadīth of Ibn ʿUyayna. Usāma b. Zayd transmitted a parallel version from ʿAṭāʾ. Aḥmad al-Bayhaqī related with his isnād from Usāma from ʿAṭāʾ from Ibn ʿAbbās this version in which the Messenger of God (Peace be upon him) said, "Did you not strip its hide off and tan it, so that you could enjoy it?" Aḥmad al-Bayhaqī gave as an attestation the ḥadīth of ʿAbd al-Raḥmān b. Waʿla[6] from Ibn ʿAbbās, "He said, 'The Messenger of God (Peace be upon him) said, "Any hide that is tanned becomes ritually clean."'" God knows best.

3 Abū Muḥammad ʿAmr b. Dīnār (ca. 46/666–126/743) was a legal expert in Mecca; Dhahabī, *Siyar*, 5:300–7.

4 Abū Khālid (or Abu 'l-Walīd) ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj (80/699–150/767 or 151) was one of the most prominent Hejazian scholars of ḥadīth of his day; Sezgin, *GAS*, 1:91.

5 *Kitāb al-Sunan al-kubrā*, 1:16 (K. al-Ṭahāra, B. Ṭahārat jild al-mayyita bi-'l-dabgh).

6 Ibn Abī Ḥātim, *Jarḥ*, 2(2):296.

Category 16

Additions of Reliable Transmitters and the Treatment of Them

(Maʿrifat ziyādāt al-thiqāt wa-ḥukmihā)

This is a sublime discipline which deserves careful attention. The authorities Abū Bakr b. Ziyād al-Nīsābūrī,[1] Abū Nuʿaym al-Jurjānī[2] and Abu 'l-Walīd al-Qurashī[3] have been mentioned for their knowledge of the textual additions relevant to the study of law in certain ḥadīth. According to what Abū Bakr al-Khaṭīb related, the doctrine of the majority of the scholars of law and ḥadīth is that an addition of a reliable transmitter is acceptable when he is alone in transmitting it, irrespective of whether that addition is from a single individual who related the ḥadīth once without the addition and another time with it or whether the addition is from someone other than the transmitter who related the ḥadīth without the addition.[4] This is contrary to the view of those scholars of ḥadīth who reject additions without exception and the view of those who reject additions from the original transmitter but accept them from someone else. We cited above[5] al-Khaṭīb al-Baghdādī's relation from the majority of ḥadīth experts to the effect that if some people give a ḥadīth with a cohesive isnād (*waṣala 'l-ḥadīth*) and others give it as loose (*arsalahū*), the verdict is in favor of those who transmit it as loose, even if the addition rendering it cohesive is from a reliable transmitter. I have arrived at the opinion that the material a reliable transmitter is alone in relating falls into three subcategories.

1. It contradicts and is incompatible with what the rest of the reliable transmitters related. The verdict on this kind is rejection, as was previously stated in the Category on anomalous ḥadīth.
2. It contains absolutely no incompatibility with or contradiction of what others related, like the ḥadīth the totality of which a reliable transmitter is alone in relating and through which he does not come into conflict at all with what others relate. This kind is acceptable and al-Khaṭīb has indeed claimed that scholars agree on that. Something similar was discussed above in the Category on anomalous ḥadīth.

---

1 Abū Bakr ʿAbd Allāh b. Muḥammad b. Ziyād al-Nīsābūrī (d. 324/936) was considered the greatest Shāfiʿite jurist of his era in Iraq; Dhahabī, *Siyar*, 15:65–8.

2 Abū Nuʿaym ʿAbd al-Malik b. Muḥammad b. ʿAdī al-Jurjānī was a Shāfiʿite jurist who was born in 242/856 and died in 323/935; Dhahabī, *Siyar*, 14:541–6.

3 Abu 'l-Walīd Ḥassān b. Muḥammad al-Qurashī al-Nīsābūrī (d. 349/960) was also a famous Shāfiʿite jurist; Dhahabī, *Siyar*, 15:492–6.

4 *Kifāya*, 424–5.

5 See above, p. 52.

3. The cases which fall between these two levels, like the addition of a word in a ḥadīth which the rest of those who related the ḥadīth do not give. An example is the ḥadīth Mālik related from Nāfiʿ from Ibn ʿUmar "that the Messenger of God (Peace be upon him) placed the obligation of paying the alms tax of Ramaḍān on all men and women, free and slave, of the Muslims" (*ʿalā kull ḥurr aw ʿabd dhakar aw unthā min al-muslimīn*). Abū ʿĪsā al-Tirmidhī said that Mālik was alone among reliable transmitters in relating it with the addition of the words "of the Muslims."[6] ʿUbayd Allāh b. ʿUmar,[7] Ayyūb [al-Sakhtiyānī] and others related this ḥadīth from Nāfiʿ from Ibn ʿUmar without this addition. More than one expert, including Shāfiʿī and Aḥmad [b. Ḥanbal] (God be pleased with them) adopted the addition and cited it as a proof. God knows best.

Another example of that is the ḥadīth, "The Earth was made a mosque for us and its soil was made a purifier for us." Abū Mālik Saʿd b. Ṭāriq al-Ashjaʿī[8] was alone in giving this addition and the wording of the rest of the transmissions of the ḥadīth is, "The Earth was made a mosque and a purifier for us." This ḥadīth and similar ones resemble the first subcategory of addition in the respect that the version the group relates is general and the version the individual with the addition relates is specific. It contains an accidental difference and a species of contradiction which causes the legal rulings contained in the two versions to vary. It is also like the second subcategory in that there is no [fundamental] incompatibility between the two versions.

In the case of the addition which makes the loose ḥadīth cohesive (*ziyādat al-waṣl maʿa 'l-irsāl*), there is a contradiction similar to the one we mentioned above, between cohesion and looseness. That question grows in importance because looseness is a form of impugnment in a ḥadīth. Preference for the cohesive form and giving precedence to it is like giving a discrediting evaluation of a transmitter (*jarḥ*) precedence over an accrediting one (*taʿdīl*). It is justified on the basis that discrediting is given precedence because it contains an "addition" of knowledge and the addition here belongs to the transmitter who gives the ḥadīth as cohesive.[9] God knows best.

---

6 *Ṣaḥīḥ al-Tirmidhī*, 13:335–6 (K. al-ʿIlal).

7 Abū ʿUthmān ʿUbayd Allāh b. ʿUmar b. Ḥafṣ al-ʿUmarī (d. 144/761 or 145 or 147) was a descendant of the caliph ʿUmar b. al-Khaṭṭāb and an important transmitter of ḥadīth in Medina; Sezgin, *GAS*, 1:89.

8 Abū Mālik al-Ashjaʿī was a Kūfan scholar of ḥadīth who seems to be only poorly known. He took this particular transmission from the Follower Ribʿī b. Ḥirāsh (d. ca. 90/709); Dhahabī, *Siyar*, 6:184–5.

9 That is, the discrediting critic is presumed to possess information impugning the transmitter's reliability unknown to his colleagues while the individual giving the isnād in cohesive form knows the identity of the additional transmitter whose inclusion renders the isnād whole.

Category 17

Isolated Ḥadīth

(Maʿrifat al-afrād)

The significant aspects of this Category have already been discussed in the immediately preceding Categories. Nevertheless, I have given this topic its own chapter, just as Abū ʿAbd Allāh al-Ḥākim did.[1] To cover what remains to be discussed on this topic, we say: isolated ḥadīth fall into the subcategories of absolutely isolated and isolated in relation to a particular aspect.

1. The first kind is the ḥadīth a single transmitter and no one else relates. Its subcategories and treatment have just been covered.

2. The second kind is isolated in a relative sense. For instance, the ḥadīth that a single *reliable* transmitter and no other *reliable* transmitter relates. This is virtually the same as the first subcategory. Other examples of this are the ḥadīth about which the following are said: "This is a ḥadīth which the Meccans" – or "the Syrians," or "the Kūfans" or "the Khurāsānians" – "and no one else relates;" or, "No one related it from X except Y," – even if it was related through several lines of transmission from people other than X – or, "The Baṣrans were alone in transmitting it from the Medinese," or, "The Khurāsānians were alone in transmitting it from the Meccans," and the like. We will not cite examples of this subcategory at length since the matter can be understood without them. Nothing along these lines necessitates that the ḥadīth be judged as weak, unless someone applies the statements, "The Meccans were alone in transmitting it" – or, "The Baṣrans were alone in transmitting it" – "from the Medinese," or something like that, to a ḥadīth that only a single Meccan – or a single Baṣran, and so forth – related, ascribing the ḥadīth to [the scholars of the city as a group], in the way the deed of a single tribesman may be ascribed figuratively to the entire tribe. Indeed, Abū ʿAbd Allāh al-Ḥākim did do this in the matter we are addressing.[2] [If this is the case,] the ḥadīth is treated in the same fashion as those in the first subcategory. God knows best.

---

1 *ʿUlūm al-ḥadīth*, 96–102.

2 According to Ibn Ḥajar, in all of al-Ḥākim's examples it is a question of a single inhabitant of one city transmitting from a single inhabitant of another city, although al-Ḥākim described the transmission as, for instance, "the Baṣrans from the Kūfans;" *Nukat*, 2:707.

Category 18
DEFECTIVE ḤADĪTH
(Maʿrifat al-ḥadīth al-muʿallal)

The scholars of ḥadīth call this kind of ḥadīth *maʿlūl*. They use that construction, as do the jurists in reference to the subject of legal analogy: "the cause and the effect" (*al-ʿilla wa-'l-maʿlūl*). The specialists in the Arabic language and lexicography disapprove of the construction *maʿlūl*.

Be aware that the subject of the defects (*ʿilal*) of ḥadīth is one of the most exalted, precise and noble of the sciences of ḥadīth. Only those possessing retention, experience and penetrating intelligence can become proficient in it. The defects consist of the hidden causes of impugnment in ḥadīth. A defective ḥadīth is one in which a defect impugning its soundness is detected, although it outwardly appears to be free of the defect. That may apply to an isnād made up of reliable transmitters which outwardly seems to fulfil the conditions of soundness.

Someone being alone in transmitting the ḥadīth as well as others contradicting him aid in catching the defect. Additionally, certain associated circumstances alert the expert in this matter to an occurrence of looseness in a connected ḥadīth (*irsāl fi 'l-mawṣūl*), of halting in a raised ḥadīth (*waqf fi 'l-marfūʿ*), of the interpolation of one ḥadīth into another or of the commission of some other kind of mistake by someone. On the basis of these associated circumstances, the expert becomes suspicious about the ḥadīth and he either passes judgement [against it] because of them or hesitates, suspending judgement about the ḥadīth. All of these things, so long as they are present in a ḥadīth, prevent declaring it sound. Often they declare a connected ḥadīth to be defective on the basis of looseness. For instance, the ḥadīth appears with a connected isnād and it also appears with an interrupted isnād which is stronger [that is, better documented, and so forth] than the isnād of the connected version. For this reason, the books on the defects of ḥadīth include all of the chains of transmission of a ḥadīth. Abū Bakr al-Khaṭīb said, "The way to discover the defect of a ḥadīth is to collect the lines of transmission, examine the differences of its transmitters and examine their position in regard to retention and their status in regard to exactitude and precision." It is related that ʿAlī b. al-Madīnī said, "Chapter: If the lines of transmission of the ḥadīth are not gathered, its error will not become apparent."

Sometimes – and this is more common – the defect occurs in the isnād and sometimes it occurs in the text. Sometimes the defect occurring in the isnād impugns the soundness of both the isnād and the text, as is the case when the defect of looseness and halting is detected. Sometimes the defect in the isnād impugns only the soundness of the isnād without impugning

the soundness of the text. The ḥadīth which the reliable transmitter Yaʿlā b. ʿUbayd[1] related from Sufyān al-Thawrī from ʿAmr b. Dīnār from Ibn ʿUmar from the Prophet (Peace be upon him), "Both of the parties in a sale have the option of refusal ..." is an example of a ḥadīth containing a defect in its isnād which does not impugn the soundness of the text. This is an isnād uninterrupted through the relation of one upright transmitter from another, yet it is defective and unsound. The text is in any case sound. The defect in the transmission is in Yaʿlā b. ʿUbayd saying, "from ʿAmr b. Dīnār." In fact, the ḥadīth is from *ʿAbd Allāh* b. Dīnār from Ibn ʿUmar. The authoritative students of Sufyān al-Thawrī related it this way from him. Yaʿlā b. ʿUbayd made a mistake, saying "ʿAmr b. Dīnār" instead of "ʿAbd Allāh b. Dīnār," both of whom are reliable.

An illustration of a defect in a text is the phrase making explicit the prohibition of reciting "In the name of God, the Merciful and Compassionate", which Muslim was alone in including in the ḥadīth of Anas.[2] Some people regarded the relation of the aforementioned phrase as defective when they saw that the majority of transmitters merely said, "They used to commence their recitation with, 'Praise be to God, the Lord of the Worlds,'" without any [explicit] objection to saying, "In the name of God, the Merciful and Compassionate," and this is what Bukhārī[3] and Muslim were in agreement on including in their *Ṣaḥīḥ*. These people believed that the transmitter who related the ḥadīth with the aforementioned phrase [prohibiting the recitation of "In the name of God, and so forth"] paraphrased the text according to his understanding of it, and he understood Anas' words, "They used to commence with 'Praise be to God,' to mean that they did not pronounce "In the name of God, the Merciful and Compassionate" and so the transmitter related the ḥadīth in the way he understood it. The person who did that erred, because the meaning of the ḥadīth is that the *sūra* [that is, chapter of the Qurʾān] they used to begin with was the *Fātiḥa*[4] and the [original] text of the ḥadīth contains no objection to saying, "In the name of God, the Merciful and Compassionate." A number of other matters are relevant to that, including the fact that it is established that Anas was asked about commencing with "In the name of God, the Merciful and Compassionate" and he said that he did not have anything from the Messenger of God (Peace be upon him) on that topic. God knows best.

Be aware that the term "defect," contrary to its original sense, is sometimes applied without qualification to the rest of the causes of impugnment – other

1 Yaʿlā b. ʿUbayd (d. 209/825) was a well-respected Kūfan transmitter of ḥadīth; Dhahabī, *Siyar*, 9:476–7.

2 *Al-Jāmiʿ al-ṣaḥīḥ*, 2:12 (K. al-Ṣalāt). The additional passage which Muslim supplies is "*lā yadhkurūna bismi ʾllāh al-Raḥmān al-Raḥīm fī awwal qirāʾa wa-lā fī ākhirihā*."

3 *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, 1:192 (K. al-Adhān, B. Mā yuqraʾu baʿda ʾl-takbīr).

4 *Fātiḥa* is the name of the first *sūra* of the Qurʾān. The second verse of the *Fātiḥa* is "Praise be to God, and so forth." Reference to the second verse served to distinguish the *Fātiḥa* from the other *sūras*, because all but one of the *sūras* (the ninth) begin with "In the name of God, and so forth."

than those we mentioned – which take ḥadīth from the state of soundness to the state of weakness and keep them from being acted upon. For that reason, you find in the books on the defects of ḥadīth a good deal of discrediting for falsehood, neglectfulness and carelessness and other similar types of discreditation. Tirmidhī even called abrogation a "defect" of ḥadīth. Indeed, one scholar[5] unqualifiedly applied the term "defect" to things which indisputably do not impugn – like someone transmitting as loose a ḥadīth which a reliable and precise transmitter gives as supported (*asnadahū*). He even said that the "defective sound" (*ṣaḥīḥ maʿlūl*) is one of the subcategories of the sound ḥadīth, just as someone else said that the "anomalous sound" (*ṣaḥīḥ shādhdh*) is one of the forms of the sound ḥadīth. God knows best.

---

5 ʿIrāqī in *Taqyīd* (p. 124) identified this individual as Abū Yaʿlā al-Khalīlī, who in fact did these things in his *Irshād*, 1:157, 160 ff.

Category 19

Disrupted Ḥadīth

(Maʿrifat al-muḍṭarib min al-ḥadīth)

A disrupted ḥadīth is one transmitted in different forms. One of its transmitters relates it one way and another relates it a different way from the first. We call it "disrupted" only when the two transmissions are equal. If one of the two relations is preferable to the extent that the other can no longer stand up against it because its transmitter is more retentive, studied with the teacher longer or there exists some other cogent reason for favoring it, then the verdict is in favor of the preferable transmission. In that case, the ḥadīth may not be characterized as "disrupted" without qualification and it is not treated in the same way. Sometimes the disruption occurs in the text of the ḥadīth and sometimes in the isnād. Sometimes it comes from a single transmitter and sometimes it occurs among a number of its transmitters. Disruption makes a ḥadīth weak, since it indicates that it was not accurately preserved. God knows best.

> An example of this is the ḥadīth we heard from Ismāʿīl b. Umayya[1] from Abū ʿAmr b. Muḥammad b. Ḥurayth[2] from his grandfather Ḥurayth[3] from Abū Hurayra from the Messenger of God (Peace be upon him) concerning someone who wants to pray: "If he does not find a stick to plant in the ground in front of himself, let him draw a line on the ground." Bishr b. al-Mufaḍḍal[4] and Rawḥ b. al-Qāsim[5] related it from Ismāʿīl that way. Sufyān al-Thawrī related it from Ismāʿīl from Abū ʿAmr b. Ḥurayth from his father from Abū Hurayra. Ḥumayd b. al-Aswad[6] related it from Ismāʿīl from Abū ʿAmr b. Muḥammad b. Ḥurayth b. Salīm from his father from Abū Hurayra. Wuhayb[7] and ʿAbd al-Wārith[8] related it from Ismāʿīl from Abū ʿAmr b. Ḥurayth from his grandfather Ḥurayth. ʿAbd al-Razzāq said, "Ibn Jurayj[9] said, 'Ismāʿīl

1 Ismāʿīl b. Umayya b. ʿAmr al-Qurashī (d. 139/756) was considered to be a reliable transmitter of ḥadīth; Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):345–6; Ibn Abī Ḥātim, *Jarḥ*, 1(1):159.

2 I did not succeed in finding any information about this individual in the sources I consulted.

3 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):71–2; Ibn Abī Ḥātim, *Jarḥ*, 1(2):262.

4 Abū Ismāʿīl Bishr b. al-Mufaḍḍal al-Raqāshī was a prominent Baṣran transmitter who died in 186/802 at over eighty years of age; Dhahabī, *Siyar*, 9:36–9.

5 Abū Ghiyāth Rawḥ b. al-Qāsim al-Tamīmī al-ʿAnbarī was a Baṣran transmitter who died around 150/767; Dhahabī, *Siyar*, 6:404.

6 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):357; Ibn Abī Ḥātim, *Jarḥ*, 2(1):218.

7 Abū Bakr Wuhayb b. Khālid b. ʿAjlān al-Karābīsī (d. 165/782) was a Baṣran ḥadīth expert; Dhahabī, *Siyar*, 8:223–6.

8 Abū ʿUbayda ʿAbd al-Wārith b. Saʿīd al-Tamīmī (102/721–180/796) was a well-regarded Baṣran ḥadīth transmitter; Dhahabī, *Siyar*, 8:300–4.

9 Abu 'l-Walīd (or Abū Khālid) ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj (80/699–150/767) was a Meccan expert in ḥadīth and law; Sezgin, *GAS*, 1:91.

heard ḥadīth from Ḥurayth b. ʿAmmār from Abū Hurayra.'" This ḥadīth actually contains even more disruption than we have mentioned. God knows best.

Category 20

Material Interpolated into Ḥadīth

(Maʿrifat al-mudraj fī 'l-ḥadīth)

There are several subcategories of interpolated material. One consists of the remarks of one of the transmitters of a ḥadīth of the Messenger of God (Peace be upon him) being interpolated into the ḥadīth itself. This happens because the Companion or someone later offered some of his own comments immediately after relating the ḥadīth and later transmitters related those comments as a continuation of the ḥadīth, without separating them by identifying the speaker. The matter is confusing for someone who does not know the reality of the situation and that person may erroneously believe that the entire text is from the Messenger of God (Peace be upon him).

> A famous example of this is the ḥadīth we heard regarding the declaration of faith (*tashahhud*) from Abū Khaythama Zuhayr b. Muʿāwiya[1] from al-Ḥasan b. al-Ḥurr[2] from al-Qāsim b. Mukhaymira[3] from ʿAlqama [b. Qays] from ʿAbd Allāh b. Masʿūd to the effect that the Messenger of God (Peace be upon him) taught him the way to make the declaration of faith in prayer. The Prophet said, "Say, 'Greetings to God,'" and he gave the testimony of faith, concluding with, "'I testify that there is no God but God and I testify that Muḥammad is the Messenger of God.' When you say this, you have completed your prayer. If you would like to get up, do so. If you would like to remain seated, do so." Abū Khaythama related it that way from al-Ḥasan b. al-Ḥurr and he interpolated into the ḥadīth itself the remarks, "When you say this, and so forth." These are in fact the words of Ibn Masʿūd and not the words of the Messenger of God (Peace be upon him). One of the indications of this is that the reliable and ascetic transmitter ʿAbd al-Raḥmān b. Thābit b. Thawbān[4] related it that way [that is, with an indication that the concluding remarks belonged to Ibn Masʿūd] from his transmitter al-Ḥasan b. al-Ḥurr. Ḥusayn al-Juʿfī,[5]

---

1 Zuhayr b. Muʿāwiya al-Juʿfī (95/714–173/789) was a respected transmitter of ḥadīth; Dhahabī, *Siyar*, 8:181–7.

2 Al-Ḥasan b. al-Ḥurr (d. 133/751) was a wealthy Damascene scholar known for his piety; Dhahabī, *Siyar*, 6:152–3.

3 Abū ʿUrwa al-Qāsim b. Mukhaymira al-Hamdānī al-Kūfī (d. ca. 100/719) was born in al-Kūfa and moved to Damascus; Dhahabī, *Siyar*, 5:201–4.

4 Abū ʿAbd Allāh ʿAbd al-Raḥmān b. Thābit b. Thawbān al-ʿAnsī al-Dimashqī (ca. 80/699–165/782) was a Damascene transmitter of ḥadīth; Dhahabī, *Siyar*, 7:313–14.

5 Abū ʿAbd Allāh Ḥusayn b. ʿAlī b. al-Walīd al-Juʿfī (119/737–203/819) was a transmitter famed for his piety; Dhahabī, *Siyar*, 9:397–401.

Ibn ʿAjlān[6] and others concur in their relation from al-Ḥasan b. al-Ḥurr on leaving out these remarks at the end of the ḥadīth. There is also agreement on this from all of those who related the declaration of faith from ʿAlqama and others from Ibn Masʿūd. Shabāba[7] related it from Abū Khaythama and he also separated [the Prophet's words from those of Ibn Masʿūd].[8]

Another subcategory of interpolated material is created when a transmitter has the text of a ḥadīth with a certain isnād, with the exception of a portion of the text which he has under another isnād, and his student interpolates the second portion of the text under the first isnād and omits the second isnād, relating all of it with the first isnād.

An illustration of this is the ḥadīth of [Sufyān] b. ʿUyayna and Zāʾida b. Qudāma[9] from ʿĀṣim b. Kulayb[10] from his father[11] from Wāʾil b. Ḥujr[12] concerning the description of the prayer of the Messenger of God (Peace be upon him), at the end of which we find: "He came in the winter and saw them raising their hands under their cloaks." The correct version is the transmission of those who related from ʿĀṣim b. Kulayb under this isnād the description of the prayer by itself and kept separate from it the reference to their raising their hands. They related [the second part] from ʿĀṣim from ʿAbd al-Jabbār b. Wāʾil[13] from one of the members of his family from Wāʾil b. Ḥujr.

Another kind of interpolated material is created when part of the text of a ḥadīth is interpolated into the text of *another* ḥadīth with a different isnād.

An illustration of this is the relation of Saʿīd b. Abī Maryam[14] from Mālik from Zuhrī from Anas in which the Messenger of God (Peace be upon him) said, "Do not hate one another, do not envy one another, do not

6 The reliability of Abū ʿAbd Allāh Muḥammad b. ʿAjlān al-Qurashī (ca. 75/694–148/765) was disputed; Dhahabī, *Siyar*, 6:317–22.

7 Abū ʿAmr Shabāba b. Sawwār al-Fazārī (ca. 130/748–206/822) was a transmitter of ḥadīth who died in Mecca; Dhahabī, *Siyar*, 9:513–16.

8 See also al-Ḥākim al-Nīsābūrī, *ʿUlūm al-ḥadīth*, 39–40.

9 Abu 'l-Ṣalt Zāʾida b. Qudāma al-Thaqafī al-Kūfī (d. 161/777) was a ḥadīth scholar who died while campaigning against the Byzantines; Dhahabī, *Siyar*, 7:375–8.

10 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):487; Ibn Abī Ḥātim, *Jarḥ*, 3(1):349.

11 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):229; Ibn Abī Ḥātim, *Jarḥ*, 3(2):167.

12 Abū Hunayda Wāʾil b. Ḥujr b. Saʿd was a Companion of the Prophet who settled in Iraq; Dhahabī, *Siyar*, 2:572–4.

13 ʿAbd al-Jabbār b. Wāʾil b. Ḥujr is said to have transmitted from his father through the intermediary of his brother ʿAlqama; Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):106–7; Ibn Abī Ḥātim, *Jarḥ*, 3(1):30–1.

14 Abū Muḥammad Saʿīd b. Abī Maryam al-Ḥakam al-Miṣrī (144/761–224/839) was considered one of the finest of the Egyptian transmitters of his era; Dhahabī, *Siyar*, 10:327–30.

oppose one another and do not compete against one another ..." Ibn Abī Maryam interpolated into it the words, "do not compete against one another," from the text of another ḥadīth which Mālik related from Abu 'l-Zinād from al-Aʿraj from Abū Hurayra containing, "Do not snoop, do not pry, do not compete against one another and do not envy one another." God knows best.

Another kind of interpolated material is created when a transmitter relates a ḥadīth from a number of teachers who give different isnāds for it, and does not mention the difference, instead putting the isnāds together as a single isnād.

An illustration of this is the transmission of ʿAbd al-Raḥmān b. Mahdī[15] and Muḥammad b. Kathir al-ʿAbdī[16] from [Sufyān] al-Thawrī from Manṣūr,[17] al-Aʿmash and Wāṣil al-Aḥdab[18] from Abū Wā'il[19] from ʿAmr b. Shuraḥbīl[20] from Ibn Masʿūd: "I said, 'Messenger of God, which sin is the gravest ...?'" Wāṣil related it from Abū Wā'il from ʿAbd Allāh [b. Masʿūd] without mentioning ʿAmr b. Shuraḥbīl between them. God knows best.

Be aware that it is not permissible to practice any form of the aforementioned interpolation deliberately. Abū Bakr al-Khaṭīb has written a book entitled *al-Faṣl li-'l-waṣl al-mudraj fi 'l-naql* (*The Separation of Ḥadīth Combined through Interpolation in the Course of Transmission*)[21] on this category of ḥadīth, which adequately covers the subject. God knows best.

---

15 Abū Saʿīd ʿAbd al-Raḥmān b. al-Mahdī (135/752–198/813) was a Baṣran expert in ḥadīth; Dhahabī, *Siyar*, 9:192–209.

16 Abū ʿAbd Allāh Muḥammad b. Kathīr al-ʿAbdī al-Baṣrī appears to be only poorly known. He is said to have died in 223/838, at about the age of 90; Dhahabī, *Siyar*, 10:383–4.

17 Abū ʿAttāb Manṣūr b. al-Muʿtamir al-Sulamī (d. 132/750) was an important transmitter of ḥadīth in al-Kūfa; Dhahabī, *Siyar*, 5:402–12.

18 Wāṣil b. Ḥayyān al-Asadī al-Aḥdab was a Kūfan who died in 120/738; Bukhārī, *al-Ta'rīkh al-kabīr*, 4(2):171; Ibn Abī Ḥātim, *Jarḥ*, 4(2):29–30.

19 Abū Wā'il Shaqīq b. Salama al-Asadī (d. 82/701) was said to have been the greatest Kūfan expert in the ḥadīth of Ibn Masʿūd; Dhahabī, *Siyar*, 4:161–6.

20 Abū Maysara ʿAmr b. Shuraḥbīl al-Hamdānī was a respected transmitter of ḥadīth who died around 70/689; Dhahabī, *Siyar*, 4:135–6.

21 Ed. Muḥammad b. Maṭar al-Zahrānī, 2 vols (Riyadh, 1418/1997).

Category 21

Forged Ḥadīth

(Maʿrifat al-mawḍūʿ)

The forged ḥadīth is the fabricated, made-up ḥadīth. Be aware that the forged ḥadīth is the worst kind of the weak ḥadīth. It is not permissible under any circumstance for someone who is aware that a ḥadīth is forged to relate it, unless coupled with a declaration that it is forged. This is different from the other kinds of weak ḥadīth – which may possibly be fundamentally truthful – in as much as it is permissible to transmit the other kinds of weak ḥadīth to instil virtue and inspire fear (*al-taghrīb wa-'l-tarhīb*), as we will explain shortly, God (He is exalted) willing.

A ḥadīth can be known to be forged only by the acknowledgement of its forger or something equivalent to his acknowledgement. Sometimes scholars come to recognize a forgery by inference from the state of the transmitter or that of the report he transmits. The feebleness of the words and sense of some long ḥadīth bear witness to the fact that they were forged. Indeed, the individual[1] who in our time collected *al-Mawḍūʿāt* ([*Book of*] *Forged Ḥadīth*) in roughly two volumes did this a lot and he included many ḥadīth without proof of their having been forged. He should have mentioned them only under the general designation of weak ḥadīth.

There are different types of forgers of ḥadīth. The greatest of them in terms of the harm they do are some of those considered to be ascetics who forge ḥadīth supporting their claims in expectation of a heavenly reward. The people accept their forgeries, putting their faith in these forgers and relying on them. Later – Praise be to God! – the great critics of ḥadīth resolutely took on the task of exposing the defectiveness of these ḥadīth and obliterating their disgrace. One of the things we heard from the authority Abū Bakr al-Samʿānī[2] is that some of the Karrāmites[3] held the doctrine that it was permissible to forge ḥadīth for the sake of instilling virtue and inspiring fear.

The forger sometimes made up the remarks himself and related them [as a ḥadīth] and sometimes took the words of a wise man or someone else and falsely ascribed them to the Messenger of God (Peace be upon him). Sometimes someone erred and unintentionally fell into something close to forgery, as happened to the

---

1 This appears to be another reference to Abu 'l-Faraj b. al-Jawzī and his *Kitāb al-Mawḍūʿāt*, see Ibn Ḥajar, *Nukat*, 2:847–8 and Laknawī, *Ajwiba*, 164.

2 The scholar Abū Bakr Muḥammad al-Samʿānī (467/1074–510/1116) was the son of Abu 'l-Muẓaffar Manṣūr; Dhahabī, *Siyar*, 19:371–3.

3 The Karrāmites were a sect following the doctrines of Abū ʿAbd Allāh Muḥammad b. Karrām (ca. 190/806–255/869) which enjoyed prominence in Iran until the Mongol invasion; *EI²*, 4:667–9.

ascetic Thābit b. Mūsā[4] in the ḥadīth, "The face of whoever prays much at night becomes beautiful in the day."

> Another example: We heard that Abū ʿIṣma – and he is Nūḥ b. Abī Maryam[5] – was asked, "Where did you get the ḥadīth from ʿIkrima[6] from Ibn ʿAbbās concerning the magical properties (*faḍāʾil*) of each *sūra* of the Qurʾān?" He said, "I saw that the people had turned their backs on the Qurʾān and had come to occupy themselves with Abū Ḥanīfa's legal doctrines and Muḥammad b. Isḥāq's[7] stories of the Prophet's campaigns, so I forged these ḥadīth as a way to gain favor with God." The same is true of the long ḥadīth which is related from Ubayy b. Kaʿb[8] from the Prophet (Peace be upon him) which describes the magical property of the Qurʾān *sūra* by *sūra*. One researcher investigated its source until he reached someone who confessed that he and a group of others had forged it; and indeed the mark of a forgery is clearly upon it. The truth is that the commentator Wāḥidī[9] and the other commentators who mention it have made a mistake in including it in their commentaries. God knows best.

---

4 According to Ibn Ḥibbān, the judge Sharīk b. ʿAbd Allāh al-Nakhaʿī (95/713–177/794) uttered the words in question immediately after reciting a ḥadīth and it was the Kūfan Abū Ismāʿīl (or Abū Yazīd) Thābit b. Mūsā who mistakenly interpreted them as belonging to the Prophet; *Kitāb al-Majrūḥīn min al-muḥaddithīn wa-'l-ḍuʿafāʾ wa-'l-matrūkīn*, ed. Maḥmūd Ibrāhīm Zāyid, 3 vols (Mecca, n.d.), 1:207.

5 Abū ʿIṣma Nūḥ b. Abī Maryam al-Marwazī (d. 173/789) served as the *qāḍī* of Marv and was a severe critic of the Jahmites; Ibn Abī Ḥātim, *Jarḥ*, 4(1):484; Ibn Ḥibbān, *Majrūḥīn*, 3:48–9; Dhahabī, *Mīzān al-iʿtidāl*, 4:279–80, see also 4:275–6, no. 9131; Ibn Ḥajar, *Lisān al-mīzān*, 6:172–3, no. 609.

6 Abū ʿAbd Allāh ʿIkrima b. ʿAbd Allāh al-Barbarī al-Madanī (d. ca.105/723) was a slave belonging to ʿAbd Allāh b. ʿAbbās; Dhahabī, *Siyar*, 5:12–36.

7 Abū ʿAbd Allāh Muḥammad b. Isḥāq b. Yasār (ca. 85/704–ca. 150/767) was the author of the most famous biography of the Prophet, commonly known as *Sīrat Ibn Isḥāq*; *EI²*, 3:810–11; Sezgin, *GAS*, 1:288–90.

8 Ubayy b. Kaʿb was one of the most famous Companions of the Prophet; Dhahabī, *Siyar*, 1:389–402.

9 Abu 'l-Ḥasan ʿAlī b. Aḥmad b. Muḥammad al-Wāḥidī (d. 468/1075) wrote a number of works of Qurʾānic exegesis; Brockelmann, *GAL*, 1:524, *Suppl.*, 1:730–31.

Category 22

Mixed-up Ḥadīth

(Maʿrifat al-maqlūb)

An example of a mixed-up ḥadīth would be, for instance, a ḥadīth well known from Sālim which was made to be from Nāfiʿ so that it would thereby become rare and desirable. Similar to this is the account we heard of Bukhārī's (God be pleased with him) arrival in Baghdad. Before his class some of the scholars of ḥadīth met together and took one hundred ḥadīth and mixed up their texts and isnāds. They attached the text of one isnād to the isnād of another and the isnād of that text to the text of another. Then they went to Bukhārī's class and presented the ḥadīth to him. When they finished presenting these mixed-up ḥadīth to him, Bukhārī turned to them and restored each text to its proper isnād and each isnād to its text. They conceded his superiority.

An example of this – and it also serves as an example of a defective ḥadīth (*muʿallal*) – is the ḥadīth we heard from Isḥāq b. ʿĪsā [b.] al-Ṭabbāʿ.[1] He said, Jarīr b. Ḥāzim[2] informed us from Thābit[3] from Anas that he said, "The Messenger of God (Peace be upon him) said, 'When the second call to prayer is given, do not stand up until you see me.'" Isḥāq b. ʿĪsā said, "I went to Ḥammād b. Zayd[4] and asked him about the ḥadīth. He said, 'Abu 'l-Naḍr [Jarīr b. Ḥāzim] was mistaken. We were all in the class of Thābit al-Bunānī and Ḥajjāj b. Abī ʿUthmān[5] was with us. Ḥajjāj al-Ṣawwāf transmitted to us from Yaḥyā b. Abī Kathīr[6] from ʿAbd Allāh b. Abī Qatāda[7] from his father[8] that the Messenger of God (Peace be upon him) said, "When the second call to prayer is given, do not stand up until you see me." Abu 'l-Naḍr – that is Jarīr b. Ḥāzim – thought that it was one of the ḥadīth Thābit related to us from Anas.'" God knows best.

1 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):399; Ibn Abī Ḥātim, *Jarḥ*, 1(1):230–1.

2 Abu 'l-Naḍr Jarīr b. Ḥāzim al-Baṣrī (85/704–170/786) was an early historian and transmitter of ḥadīth; Sezgin, *GAS*, 1:310–11.

3 Abū Muḥammad Thābit b. Aslam al-Bunānī was a Follower who died in al-Baṣra around 123/741; Dhahabī, *Siyar*, 5:220–5.

4 Abū Ismāʿīl Ḥammād b. Zayd b. Dirham (d. 179/795) was one of the great ḥadīth critics in al-Baṣra; Dhahabī, *Siyar*, 7:456–64.

5 Ḥajjāj b. Abī ʿUthmān al-Ṣawwāf was a Baṣran transmitter who died in 143/760; Dhahabī, *Siyar*, 7:75.

6 Abū Naṣr Yaḥyā b. Abī Kathīr (d. 129/747) was considered one of the great ḥadīth scholars of his age. His father's *ism* was disputed; Dhahabī, *Siyar*, 6:27–31.

7 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):175–6; Ibn Abī Ḥātim, *Jarḥ*, 2(2):32.

8 Abū Qatāda al-Ḥārith b. Ribʿī al-Salamī was a Companion who died in 54/674 at the age of seventy, in either Medina or al-Kūfa. His *ism* is alternately given as al-Nuʿmān or ʿAmr; Dhahabī, *Siyar*, 2:449–56.

Section: We have now fulfilled our earlier promise to elucidate the types of weak ḥadīth. (God be praised.) Let us now point out some important matters.

1. When you see a ḥadīth with a weak isnād, you should say, "This is weak," and mean that it is weak with that isnād. You should not say, "This is weak," and merely on the basis of the weakness of that particular isnād mean by this that the text is weak. For sometimes a ḥadīth is also related with a sound isnād of the kind which establishes a ḥadīth as sound. Rather, the permissibility of declaring a text to be weak rests on one of the authorities of ḥadīth ruling that it was not related with an isnād which establishes it as sound or ruling that it really is a weak ḥadīth – or something similar to that – and explaining the reason for impugning it. Some remarks will come – God (He is exalted) willing – about the case when an authority makes a general declaration that a ḥadīth is weak without providing an explanation. Note this for it is an area in which mistakes are made. God knows best.

2. In the opinion of the scholars of ḥadīth and others, some laxity is tolerated in the provision of isnāds and in the transmission of ḥadīth from the various categories of weak ḥadīth – with the exception of forged ḥadīth – without bothering to explain their weakness. This applies in topics other than the characteristics of God (He is exalted) and legal rulings concerning the permitted and forbidden, and so forth. It is valid, for instance, for sermons, stories, the descriptions of the rewards associated with the performance of various religious acts, the other types of ḥadīth inspiring virtue and instilling fear, and the ḥadīth on other matters having no connection to legal rulings and theological issues. ʿAbd al-Raḥmān b. Mahdī and Aḥmad b. Ḥanbal (God be pleased with them) are some of those we heard from who totally forbade laxity in ḥadīth like these.

3. If you want to relate a weak ḥadīth without an isnād, do not use, "The Messenger of God (Peace be upon him) said such and such," or similar phrases that definitively indicate that the Prophet (Peace be upon him) said the words. Instead, you should say for it, "It is related from the Messenger of God (Peace be upon him), such and such," "We read from him such and such," "It arrived from him," "It came from him," "Some of them related," or something similar to that. That is the way you should handle a ḥadīth the soundness and weakness of which you are in doubt about. You should say, "The Messenger of God (Peace be upon him) said," only for the ḥadīth the soundness of which has become clear to you in the way we elucidated above. God knows best.

Category 23

THE CHARACTERISTIC OF THOSE WHOSE TRANSMISSION IS ACCEPTED AND THOSE WHOSE TRANSMISSION IS REJECTED, AND THE ALLIED SUBJECTS OF IMPUGNING AND DISCREDITING, AND CERTIFYING AND ACCREDITING

(Maʿrifat ṣifat man tuqbalu riwāyatuhū wa-man turaddu riwāyatuhū wa-mā yataʿallaqu bi-dhālika min qadḥ wa-jarḥ wa-tawthīq wa-taʿdīl)

The generality of the experts in ḥadīth and law unanimously agree on stipulating that the person whose transmission may be adduced as a proof be upright (*ʿadl*) and accurate (*ḍābiṭ*) in what he relates. Specifically, he must be Muslim; adult; of sound mind; free of tendencies toward impiety and defects of character; alert; careful; retentive, if he transmits from memory; and accurate in handling his text, if he transmits from it. If he paraphrases his ḥadīth in transmission (*yuḥaddithu bi-'l-maʿnā*), it is further stipulated that he be aware of any way the sense of a text can be altered. (God knows best.) We will clarify this general statement by addressing specific issues.

1. The integrity of a transmitter is sometimes established by an explicit endorsement of his integrity (*ʿadāla*) by those who accredit him and sometimes by general acknowledgement. For those whose integrity is well known to the transmitters of ḥadīth and other scholars like them and who are widely praised for reliability and honesty, there is no need for evidence testifying to their reliability in the form of an explicit declaration. This is held to be correct in the doctrine of Shāfiʿī and it is relied upon in the field of legal theory (*uṣūl al-fiqh*). The expert Abū Bakr al-Khaṭīb is one of the scholars of ḥadīth who stated this. He cited[1] as examples of this [exalted status] Mālik, Shuʿba, the two Sufyāns [that is, Sufyān al-Thawrī and Sufyān b. ʿUyayna], Awzāʿī,[2] al-Layth,[3] Ibn al-Mubārak,[4] Wakīʿ,[5] Aḥmad b. Ḥanbal, Yaḥyā b. Maʿīn, ʿAlī b. al-Madīnī and those who were like them in terms of renown and righteousness. The integrity of these scholars and those like

---

1 *Kifāya*, 86–7.

2 Abū ʿAmr ʿAbd al-Raḥmān b. ʿAmr al-Awzāʿī (ca. 88/707–157/774) was an important early Syrian legal scholar; Sezgin, *GAS*, 1:516–17.

3 Abu 'l-Ḥārith al-Layth b. Saʿd al-Miṣrī al-Fahmī (94/713–175/791) was an important Egyptian legal scholar; Sezgin, *GAS*, 1:520.

4 Abū ʿAbd al-Raḥmān ʿAbd Allāh b. al-Mubārak al-Marwazī al-Ḥanẓalī (118/736–181/797) played an important role in the development of Islamic mysticism; Sezgin, *GAS*, 1:95; *EIr*, 1:184–5.

5 Abū Sufyān Wakīʿ b. al-Jarrāḥ (129/746–197/812) was a famous Kūfan scholar of ḥadīth, Sezgin, *GAS*, 1:96–7.

them is not questioned. Those whose affair is hidden from researchers are the only ones whose reliability may be questioned. The expert Ibn ʿAbd al-Barr made a sweeping declaration on this point: "Every bearer of ḥadīth known to be attentive in this matter is considered to be upright and his integrity is assumed indefinitely until a reason for his discreditation comes to light, because the Prophet (Peace be upon him) said, 'The upright people of each succeeding generation will bear this knowledge.'"[6] There is some unsatisfactory vagueness in what Ibn ʿAbd al-Barr said. God knows best.

2. A transmitter comes to be recognized as accurate by the comparison of his transmissions with the transmissions of reliable scholars known for precision and exactitude. If we find that his transmissions are in agreement – even if only from the standpoint of sense – with their transmissions or that they are largely in agreement and disagreement is rare, then we know that he is accurate and trustworthy (*thabat*[7]). If we find that he often contradicts them, we discover his imprecision and we do not adduce his ḥadīth as proofs. God knows best.

3. According to the sound and well-known doctrine, accreditation may be accepted without any statement of a reason for it, because the reasons for accrediting a transmitter are numerous and difficult to state. To demand the reasons would require the accrediter to say, "He did not do X, he did not commit Y and he did do Z," and enumerate everything the commission or omission of which is impious, and that would be very burdensome.

Discrediting may not be accepted without a clear explanation of the reason, because people disagree over what discredits and what does not. Sometimes a critic discredits someone on the basis of a matter that he believes to discredit, but which does not do so in reality. He must explain his reason in order that it be seen whether it is discrediting or not. This is clearly established in the fields of positive law and legal theory. The expert al-Khaṭīb said[8] that it is the doctrine of the authorities of the experts and critics of ḥadīth, like Bukhārī, Muslim and others. For that reason, Bukhārī adduced as proofs the ḥadīth of a number of transmitters whom others had previously discredited, like ʿIkrima – the slave of Ibn ʿAbbās (God be pleased with them) – Ismāʿīl b. Abī Uways,[9] ʿĀṣim b. ʿAlī,[10] ʿAmr b. Marzūq[11]

---

6 *Tamhīd*, 1:28, 59.

7 Some assert that the proper vocalization of this term is "*thabt*;" see, for example, Laknawī, *al-Rafʿ wa-'l-takmila fī 'l-jarḥ wa-'l-taʿdīl*, ed. ʿAbd al-Fattāḥ Abū Ghudda (Aleppo, n.d.), 66.

8 *Kifāya*, 108–9.

9 Abū ʿAbd Allāh Ismāʿīl b. Abī Uways al-Aṣbaḥī (139/756–226/841) was a nephew of the imām Mālik and a controversial transmitter of ḥadīth in Medina; Dhahabī, *Siyar*, 10:391–5.

10 ʿĀṣim b. ʿAlī b. ʿĀṣim (d. 221/836) was most famous for being a transmitter from Shuʿba b. al-Ḥajjāj; Dhahabī, *Siyar*, 9:262–5.

11 Abū ʿUthmān ʿAmr b. Marzūq al-Baṣrī (ca. 130/747–224/839) was a prominent but controversial transmitter in al-Baṣra; Dhahabī, *Siyar*, 10:417–20.

and others. Muslim cited as proofs the ḥadīth of Suwayd b. Saʿīd[12] and a number of others who were widely impugned. Abū Dāwūd al-Sijistānī did the same. This indicates that they held the doctrine that discrediting is not established unless the reason for it is explained.

> The views of the critics of ḥadīth transmitters [regarding discrediting] are obscure and contradictory. Al-Khaṭīb composed a chapter[13] containing some stories about those who were asked to explain why they discredited someone and gave invalid reasons for it. In one Shuʿba was asked, "Why did you forsake the ḥadīth of X?" He said, "I saw him galloping on an old nag, so I rejected his ḥadīth." In another, Muslim b. Ibrāhīm[14] was asked about the ḥadīth of al-Ṣāliḥ al-Murrī.[15] He said, "What can be done with Ṣāliḥ? One day they mentioned his name to Ḥammād b. Salama and Ḥammād blew his nose." God knows best.

What if someone says, "For discrediting transmitters and rejecting their ḥadīth, people rely on the books which the authorities in ḥadīth wrote on impugning or on personality criticism in general (*al-jarḥ wa-ʾl-taʿdīl*), and rarely do these authorities venture to explain their reasons in them. Rather, they confine themselves merely to saying, 'X is weak,' 'Y is nothing,' and the like, or 'This is a weak ḥadīth,' 'This is not a well-established ḥadīth,' and the like. So stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases"? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we do rely upon them to the extent that we refrain from accepting the ḥadīth of those whom they say something like that about, on the basis that these declarations have sown in our mind doubts about the transmitters of the kind which necessitate hesitation. If the doubts of the authorities about a transmitter are removed by an investigation of his state which necessitates that we trust his integrity, we accept his ḥadīth without hesitation. This is the case of those whom the authors of the two *Ṣaḥīḥ*s and others cite who were touched by this kind of discreditation from other critics. So understand that, for it is a good counter-argument. God knows best.

4. There are conflicting opinions over the question of whether a judgement of personality criticism is established as valid by the statement of a single critic, or whether two are necessary. Some maintain that two is the minimum number to

---

12 The controversial transmitter Abū Muḥammad Suwayd b. Saʿīd b. Sahl al-Ḥadathānī died in al-Ḥaditha in 240/854 at about one hundred years of age; Dhahabī, *Siyar*, 11:410–20.

13 *Kifāya*, 110–14.

14 Abū ʿAmr Muslim b. Ibrāhīm al-Azdī was an important transmitter of ḥadīth who died in 222/836; Sezgin, *GAS*, 1:103.

15 Abū Bishr al-Ṣāliḥ b. Bashīr al-Murrī (d. ca. 172/788) was a storyteller and preacher in al-Baṣra whose reliability was disputed; Dhahabī, *Siyar*, 8:46–8.

establish such a criticism, as is the case with the discreditation and accreditation of testimony in court. Some hold the opinion – and it is the correct view, which Abū Bakr al-Khaṭīb[16] and others have adopted – that it may be established by a single critic. Because no particular number of transmitters is stipulated for the acceptance of a report,[17] none is stipulated for the accrediting or discrediting of a transmitter, contrary to the case of testimony in court. God knows best.

5. If a single individual is both discredited and accredited, the discreditation takes precedence because the critic who accredits him reports on his apparent state and the one who discredits him reports on a real matter which was hidden from the critic who accredited him. It is said that if the number of critics accrediting him is greater [than the number of those discrediting him], the accreditation deserves precedence. The correct view – and that held by the majority – is that the discrediting takes precedence, for the reason we gave. God knows best.

6. A declaration of accreditation made in an obscure fashion, without giving the name of the person who is being accredited, is not enough. According to what the expert al-Khaṭīb,[18] the jurist Ṣayrafī [that is, Abū Bakr al-Shāfiʿī] and others stated, when a transmitter says, "A reliable person transmitted to me," or something similar to that, limiting himself to such a statement, it is not sufficient. This is contrary to the view of others who do accept this as sufficient. A declaration made in an obscure fashion is rejected because the individual may be reliable in the opinion of that person, while someone else may have come across something that, either in his opinion alone or by consensus, discredits him. So it is necessary for the transmitter to name his teacher so that his identity can be determined. Indeed, his avoidance of naming the transmitter is itself a suspicious act, which sows doubt about him in the heart of others. If the individual who says, ["A reliable transmitter related to me," and so forth] is a scholar, his declaration may be sufficient for those who share his views [on personality criticism], according to the opinion adopted by some thorough scholars. The expert al-Khaṭīb said, "When a scholar says, 'Everyone I relate from is reliable, even if do not name him,' and he then relates ḥadīth from someone whom he does not name, he is in fact vouching for that person's blamelessness. However, we do not act on this testimony of his blamelessness."[19] This is because of the reason we presented above. God knows best.

---

16 *Kifāya*, 96–7.

17 The reference here is to the *khabar al-wāḥid*, the ḥadīth related at some point in its line of transmission by a single individual. As Ibn al-Ṣalāḥ stated above (p. 5), it was debated, especially in the first centuries of Islam, whether such a ḥadīth could be accepted. For a general discussion, see James Robson, "Traditions from Individuals," *Journal of Semitic Studies*, 9 (1964):327–40.

18 This would seem to be a reference to *Kifāya*, 92, although the issue addressed there is not identical.

19 *Kifāya*, 92.

7. In the opinion of the majority of the scholars of ḥadīth and others, when an upright individual relates from a transmitter and gives his name, his relation from that transmitter is not tantamount to his accreditation of him. Some of the adherents of ḥadīth and some of the Shāfiʿites said that this does constitute his accreditation of that individual, because his accreditation is inherent in his transmitting from him. The correct view is the first, because it is permissible for someone to relate from a transmitter who is not upright, without his relation from him entailing his accreditation of him.

In the same way, we may say that the action of a scholar or his issuance of a legal opinion in accordance with a particular ḥadīth does not constitute a judgement from him that the ḥadīth is sound. Likewise, his contradiction of [what is prescribed in] the ḥadīth is not equivalent to his impugning the soundness of the ḥadīth itself or the person who transmitted it. God knows best.

8. Concerning the relation of an unknown transmitter (*majhūl*): for our present purposes, there are several types of unknown people:

(a). The transmitter whose apparent integrity and real integrity are both unknown: in the view of the majority, his transmissions may not be accepted. This is in accordance with the opinion to which we earlier drew attention.[20]

(b). The unknown transmitter whose real integrity is unknown, although he is apparently upright and outwardly acceptable (*mastūr*): one of our authorities has said, "The outwardly acceptable transmitter is someone who is apparently upright but whose real integrity is not known." Some of those who reject the transmission of the first type of unknown person, adduce as proofs the transmission of this type. This is the doctrine of some of the Shāfiʿites. One of them who stated it plainly is the authority Sulaym b. Ayyūb al-Rāzī:[21] "Because the question of reports is based on giving the transmitter the benefit of the doubt and because the transmission of reports is in the hands of those who are incapable of gaining knowledge of a transmitter's real integrity, limit yourself in regard to reports to knowledge of the transmitter's apparent integrity. Reports differ from testimony in court, for the latter is before judges and they are not incapable of [discovering a witness's real integrity], so for testimony in court analyze a witness's apparent and real integrity." It seems that this view was acted upon in many of the famous books of ḥadīth in regard to a number of the transmitters who lived before the authors of the books and about whom it was impossible to obtain real first-hand knowledge. God knows best.

---

20 This seems to be a reference to the discussion in section six.

21 Abu 'l-Fatḥ Sulaym b. Ayyūb al-Rāzī (ca. 360/971–447/1055) was a well-traveled Shāfiʿite scholar; Dhahabī, *Siyar*, 17:645–7.

(c). The transmitter whose identity is unknown: those who do not accept the relation of a transmitter whose identity is unknown do sometimes accept the relation of a transmitter whose integrity is unknown. Someone whom two upright transmitters relate ḥadīth from and identify [that is, name] is not considered "unknown" in this sense. In response to some questions he was asked, Abū Bakr al-Khaṭīb al-Baghdādī said, "In the view of the scholars of ḥadīth an unknown transmitter is everyone whom the scholars do not know and whose ḥadīth are only known from the line of transmission of a single student. Examples are ʿAmr Dhū Murr,[22] Jabbār al-Ṭāʾī[23] and Saʿīd b. Dhī Huddān,[24] from whom only Abū Isḥāq al-Sabīʿī transmitted; al-Hazhāz b. Mayzan,[25] from whom Shaʿbī is the sole transmitter; and Jurayy b. Kulayb,[26] from whom only Qatāda transmitted."[27] In reality Sufyān al-Thawrī also transmitted from al-Hazhāz. Al-Khaṭīb went on, "Infrequently it does happen that the label of 'unknown' is lifted from a transmitter by two scholars famous in ḥadīth transmitting from him. However, the verdict that he is upright is not established by their relation from him."[28] This is something which we explained above.[29] (God knows best.) Bukhārī included in his *Ṣaḥīḥ* the ḥadīth of a number of people from whom only one student related, including Mirdās al-Aslamī,[30] from whom only Qays b. Abī Ḥāzim[31] transmitted. Likewise, Muslim included the ḥadīth of a number of people from whom only a single student transmitted, including Rabīʿa b. Kaʿb al-Aslamī,[32] from whom only Abū Salama b. ʿAbd al-Raḥmān transmitted. When Bukhārī or Muslim include the ḥadīth of a transmitter, he may leave the state he was in of being unknown and rejected because only a single student related from him. The opposing view on that follows the previously cited line of argumentation known to have been made against the view that the statement of a single critic is enough to accredit a transmitter.[33] God knows best.

9. There is disagreement over whether to accept the relation of a sectarian (*mubtadiʿ*) who does not become an infidel (*lā yakfuru*) through his adherence to

---

22 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):329–30; Ibn Abī Ḥātim, *Jarḥ*, 3(1):232.

23 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):252; Ibn Abī Ḥātim, *Jarḥ*, 1(1):543.

24 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):470–71; Ibn Abī Ḥātim, *Jarḥ*, 2(1):19.

25 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):250–51; Ibn Abī Ḥātim, *Jarḥ*, 4(2):122.

26 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):244; Ibn Abī Ḥātim, *Jarḥ*, 1(1):536–7.

27 *Kifāya*, 88.

28 *Kifāya*, 88–9.

29 See section seven.

30 Mirdās b. Mālik al-Aslamī seems to have been a Companion of the Prophet; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):434; Ibn Abī Ḥātim, *Jarḥ*, 4(1)350; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1386.

31 Abū ʿAbd Allāh Qays b. Abī Ḥāzim Ḥuṣayn b. ʿAwf (d. ca. 98/717) was a Kūfan Follower of the Prophet whose transmissions were considered controversial; Dhahabī, *Siyar*, 4:198–202.

32 Abū Firās Rabīʿa b. Kaʿb al-Aslamī was a Companion of the Prophet; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):280; Ibn Abī Ḥātim, *Jarḥ*, 1(2):472.

33 See section four.

his sectarian doctrine (*bidʿa*). Some flatly reject his transmission, arguing that he becomes a wrongdoer (*fāsiq*) because of his sectarian doctrine. [They argue that] just as the person who arrives at his false doctrine through interpretation and the person who does not[34] are equal in sectarianism, they are also equal in wrongdoing.

Some accept the transmission of a sectarian, if he is not someone who views as licit telling lies to further his doctrine or for the sake of the adherents of his doctrine, irrespective of whether he is a proselytizer (*dāʿiya*) for his sectarian doctrine or not. Some scholars ascribed this view to Shāfiʿī on the basis of his statement, "Accept the testimony of sectarians (*ahl al-ahwāʾ*), except the Shiite Khaṭṭābites[35] since they view as licit testifying falsely in favor of those who agree with them."[36]

Some people say that the sectarian's transmission is to be accepted, if he is not a proselytizer; and it is not to be accepted, if he is a proselytizer for his sectarian belief. This is the doctrine of many – or most – scholars. One of the followers of Shāfiʿī (God be pleased with him) told of a disagreement among the imām's followers over the acceptance of the transmission of a sectarian, when he does not proselytize for his sectarian doctrine. Shāfiʿī said, "If he is a proselytizer, there is no disagreement among them that his transmission is not to be accepted." Abū Ḥātim b. Ḥibbān al-Bustī – one of the authorities of ḥadīth who wrote books – said, "According to our authorities, it is absolutely forbidden to cite the ḥadīth of a proselytizer for sectarian doctrines. I do not know of any disagreement among them on this point."[37] This third view is the most just and the most preferable. The first is unlikely and far from the one common among the authorities in ḥadīth. Their books overflow with the transmissions of sectarians who were not proselytizers and there are many of their ḥadīth in the two *Ṣaḥīḥ*s, both as supporting attestations and primary texts.

10. The transmitter who repents from telling lies in the ḥadīth of the people and from other forms of wrongdoing: his transmission is accepted, unless he is repenting from deliberately lying in the ḥadīth of the Messenger of God (Peace be upon him), in which case his transmission may never be accepted, even if his repentance is sincere. This is in accord with what is repeated from several

---

34 *Al-mutaʾawwil wa-ghayr al-mutaʾawwil*: The difference seems to be that the first arrived at his false doctrine through a mistaken but "permissible and obvious interpretation" while the second is "in clear opposition to the fundamental principles of the *sunna*"; Sakhāwī, *Fatḥ al-Mughīth*, 1:303.

35 The Khaṭṭābites were an extremist Shiite sect named after Abu 'l-Khaṭṭāb al-Asadī, who led an uprising against the ʿAbbāsids in al-Kūfa and was executed around the year 138/755. Little is known about the doctrines of the Khaṭṭābites, although they seem to have continued as a religious movement for some time after the death of the founder; *EI*², 4:1132–3.

36 *Kifāya*, 120.

37 For similar sentiments, see Ibn Ḥibbān, *al-Thiqāt* (Hyderabad, 1973 ff.), 6:140–1 and *Majrūḥīn*, 1:81–4.

scholars, including Aḥmad b. Ḥanbal and Abū Bakr al-Ḥumaydī,[38] the teacher of Bukhārī. We found that the authority Abū Bakr [al-Shāfiʿī] al-Ṣayrafī made a general declaration in his commentary on Shāfiʿī's *Risāla*: "We may never again accept the ḥadīth of any transmitter who has a report we reject because of a falsehood we found to his discredit, even if it appears that he repented. Once we rate someone's transmission as weak, we may not deem it strong later." He mentioned that this is one of the points where testifying in court and transmitting ḥadīth differ. The authority Abu 'l-Muẓaffar al-Samʿānī al-Marwazī said that all of the ḥadīth which come from someone who lied in even a single report must be rejected. This is similar in sense to what Ṣayrafī said. God knows best.

11. When one reliable transmitter relates a ḥadīth and the [alleged] teacher of the ḥadīth is consulted and he disavows it: the preferred way of viewing the situation is that if the teacher is unambiguous in his disavowal, saying "I did not relate it," "He fathered a lie on me," or something similar to that; the two definite statements [that is, the student's ascription of the ḥadīth to the teacher and the teacher's disavowal] are incompatible and the teacher who denies the ḥadīth is the first-hand source. Thus it is necesary to reject the ḥadīth of the second-hand source. This does not discredit the student in a fashion which necessitates the rejection of the rest of his ḥadīth, because he also calls his teacher a liar in the matter of the disputed ḥadīth. His teacher's discreditation of him is not more worthy of being accepted than his discreditation of his teacher, so they both fall away.

If the teacher from whom the ḥadīth is related says, "I do not know it," "I do not remember it," or something similar to that; it does not necessitate the rejection of the transmission of his student. Among the generality of ḥadīth scholars, legal scholars and speculative theologians, a teacher relating a ḥadīth and then forgetting it does not constitute a reason not to act upon it. This is contrary to the view of some of the Ḥanafites who hold that the ḥadīth must be rejected because of that.

> On this they base their rejection of the ḥadīth of Sulaymān b. Mūsā[39] from Zuhrī from ʿUrwa from ʿĀʾisha from the Messenger of God (Peace be upon him): "When a woman marries without the permission of her guardian, the marriage is invalid ..." That is because Ibn Jurayj said, "I met Zuhrī and I asked him about this ḥadīth and he did not know it."

---

38 Abū Bakr ʿAbd Allāh b. al-Zubayr al-Ḥumaydī (d. 219/834) was an important transmitter of ḥadīth; Sezgin, *GAS*, 1:101–2.

39 Sulaymān b. Mūsā al-Dimashqī (d. 119/737) was a controversial transmitter of ḥadīth; Dhahabī, *Siyar*, 5:433–7.

Similar to this is the ḥadīth of Rabīʿat al-Raʾy[40] from Suhayl b. Abī Ṣāliḥ[41] from his father[42] from Abū Hurayra to the effect that the Prophet (Peace be upon him) ruled in a legal dispute on the basis of a single witness and an oath. ʿAbd al-ʿAzīz b. Muḥammad al-Darāwardī[43] said, "I met Suhayl. When I asked him about the ḥadīth, he did not know it."

The correct view is the one the generality holds, because the person from whom the ḥadīth is related from is subject to carelessness and forgetfulness, while the student is reliable and definite [in his ascription], so his transmission should not be rejected because of the possibility [that the teacher may not have taught the ḥadīth]. For that reason, Suhayl used to say after that occurred, "Rabīʿa transmitted to me from me from my father, such and such." Indeed, many of the greatest scholars related a few ḥadīth which they subsequently forgot and which they later transmitted from the students who had originally heard the ḥadīth from them. One of them used to say, "X transmitted to me from me from Y, such and such." The expert al-Khaṭīb collected the instances of this in his book *Akhbār man ḥaddatha wa-nasiya* (*Stories of Those Who Transmitted and Forgot*). Because a human being is susceptible to forgetfulness, some scholars – including Shāfiʿī (God be pleased with him) – disliked transmitting from living people.[44] Shāfiʿī said to Ibn ʿAbd al-Ḥakam,[45] "Beware of relating ḥadīth from living transmitters!" God knows best.

12. Those who take money for transmitting ḥadīth: in the view of some of the authorities in ḥadīth, this makes it impossible to accept a scholar's transmission. We heard that Isḥāq b. Ibrāhīm – that is, Ibn Rāhawayh – was asked about the transmitter who teaches ḥadīth for money and he said, "Ḥadīth are not to be recorded from him." Something similar to that is also related from Aḥmad b.

---

40 Rabīʿa b. Abī ʿAbd al-Raḥmān Farrūkh al-Taymī was an important early jurist in Medina and Iraq; Sezgin, *GAS*, 1:406–7; *EIr*, 1:356.

41 Abū Yazīd Suhayl b. Abī Ṣāliḥ al-Madanī was a prolific second/eighth-century transmitter, although there seem to have been doubts about the authenticity of his ḥadīth; Dhahabī, *Siyar*, 5:458–62.

42 The father of Suhayl was Abū Ṣāliḥ Dhakwān b. ʿAbd Allāh al-Sammān al-Zayyāt (d. 101/720), who was an important transmitter of ḥadīth especially famed among his contemporaries for his long beard; Dhahabī, *Siyar*, 5:36–7.

43 Abū Muḥammad ʿAbd al-ʿAzīz b. Muḥammad al-Darāwardī (d. 187/803) was a highly respected Medinese transmitter; Dhahabī, *Siyar*, 8:366–9.

44 Until his teacher was dead, the student ran the risk that he would one day disavow some of his ḥadīth. The teacher's denial that he taught a ḥadīth which his student ascribed to him naturally reflected negatively on the student.

45 This would appear to be a reference to Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh b. ʿAbd al-Ḥakam (182/798–268/882), a student of Shāfiʿī and prominent Egyptian legal expert; Sezgin, *GAS*, 1:474.

Ḥanbal and Abū Ḥātim al-Rāzī.[46] Abū Nuʿaym al-Faḍl b. Dukayn,[47] ʿAlī b. ʿAbd al-ʿAzīz al-Makkī[48] and others were willing to make concessions in regard to taking compensation for teaching ḥadīth; and that is analogous to the situation regarding taking money for teaching the Qurʾān and the like. However, traditionally teaching ḥadīth for money has been seen as a defect of character and it reflects badly on whoever does it, unless it is coupled with an excuse which removes the bad credit. An example is the report which the teacher Abu 'l-Muẓaffar[49] transmitted to me from his father – the expert Abū Saʿd al-Samʿānī[50] – in which Abu 'l-Faḍl Muḥammad b. Nāṣir al-Salāmī[51] said that Abu 'l-Ḥusayn b. al-Naqqūr[52] accepted money for teaching ḥadīth because the teacher Abū Isḥāq al-Shīrāzī[53] had issued a legal opinion permitting him to do so because the scholars of ḥadīth were keeping him from earning funds to support his dependants. God knows best.

13. The transmission of someone who is known for laxity in hearing or teaching ḥadīth is not to be accepted. Examples are someone who is not bothered about sleeping in the audition sessions or someone who teaches ḥadīth without a sound collated text. Also of this stripe are those who are known for accepting prompting[54] in ḥadīth. Furthermore, the relation of someone who has many anomalous

---

46 Abū Ḥātim Muḥammad b. Idrīs al-Rāzī (195/811–277/890) was one of the most respected critics of ḥadīth of the third/ninth century. His pronouncements are preserved in the books of his son Ibn Abī Ḥātim al-Rāzī and many later works; Sezgin, *GAS*, 1:153.

47 Abū Nuʿaym al-Faḍl b. Dukayn al-Taymī (130/748–219/834) was an important transmitter of ḥadīth; Sezgin, *GAS*, 1:101.

48 Abu 'l-Ḥasan ʿAlī b. ʿAbd al-ʿAzīz b. al-Marzubān al-Baghawī (ca. 190/805–286/899 or 287) was best known as a student of Abū ʿUbayd al-Qāsim b. Sallām; Sezgin, *GAS*, 1:161; *EIr*, 3:407.

49 Abu 'l-Muẓaffar Fakhr al-Dīn ʿAbd al-Raḥīm b. Abī Saʿd ʿAbd al-Karīm b. Abī Bakr Muḥammad b. Abi 'l-Muẓaffar Manṣūr (537/1143–618/1221) was often referred to as "Abu 'l-Muẓaffar *b. al-Samʿānī*" to distinguish him from his great-grandfather Abu 'l-Muẓaffar Manṣūr. This well-traveled teacher of Ibn al-Ṣalāḥ perished during the Mongol invasion; Dhahabī, *Siyar*, 22:107–9.

50 Abū Saʿd ʿAbd al-Karīm b. Abī Bakr Muḥammad b. Manṣūr (506/1113–562/1166) was the author of a number of extremely important works including *al-Ansāb* (ed. ʿAbd Allāh ʿUmar al-Bārūdī, 5 vols, Beirut, 1408/1988), *Ādāb al-imlāʾ wa-'l-istmlāʾ* (ed. Max Weisweiler, Leiden, 1952) and a continuation of al-Khaṭīb al-Baghdādī's *Taʾrikh Baghdād*; *EI²*, 8:1024–5.

51 Abu 'l-Faḍl Muḥammad b. Nāṣir al-Salāmī al-Baghdādī (467/1074–550/1155) started out as a Shāfiʿite and Ashʿarite, but later became a Ḥanbalite. One of the most popular transmitters of his day, he taught ḥadīth for free but charged a fee for poetry; Dhahabī, *Siyar*, 20:265–71.

52 Abu 'l-Ḥusayn Aḥmad b. Muḥammad b. al-Naqqūr (381/991–470/1078) was alone in transmitting several desirable ḥadīth works and therefore was in the position to charge his students for the service; Dhahabī, *Siyar*, 18:372–4.

53 Abū Isḥāq Ibrāhīm b. ʿAlī b. Yūsuf al-Shīrāzī (393/1003–476/1083) came to Baghdad in 415/1024 from his hometown of Fīrūzābād and became one of the most renowned Shāfiʿite jurists in the city; Dhahabī, *Siyar*, 18:452–64.

54 *Talqīn* here refers to the practice ascribed to unscrupulous and usually unnamed students of tricking a teacher who could no longer remember which ḥadīth he once taught – most often because old age had destroyed his memory or because he could no longer consult his notes, since he had either lost them or gone blind – into acknowledging certain ḥadīth as his own, although in actuality he had never heard them before.

and unfamiliar ḥadīth may not be accepted. It is reported that Shuʿba said, "Anomalous ḥadīth come only from anomalous men." The relation of someone who is known for extreme negligence in his transmissions may not be accepted when he does not transmit from a sound text. All of this undermines one's faith in a transmitter and his accuracy.

It is reported that Ibn al-Mubārak, Aḥmad b. Ḥanbal, [Abū Bakr] al-Ḥumaydī and others maintained that the transmissions of someone who makes a mistake in a ḥadīth become void and he becomes unfit to have his ḥadīth recorded, if when the mistake is explained to him, he does not recant but instead continues to insist on relating that ḥadīth. There is some doubt about this. The practice is not reprehensible, if it appears that it is merely a case of stubbornness on his part or something similar. God knows best.

14. In these recent times, people have turned away from taking into consideration the totality of the standards for the transmitters and teachers of ḥadīth which we have elucidated. They have not been bound by them in their transmissions, on account of the inability to fulfil them at the level which their predecessors attained in the past. The reason for that is, as we explained in the beginning of this book of ours (see above p. 4), that the aim in using isnāds ultimately goes back to the preservation of the special quality of this Community and vigilance against the interruption of the continuity of the isnāds. So, in regard to the aforementioned standards, let us take into consideration only those appropriate for attaining this aim in its barest form and let it suffice to qualify a teacher that he be a Muslim, adult, of sound mind and not manifestly wrong-doing or stupid. In regard to his accuracy (*ḍabṭ*), let it suffice that one find the documentation that he heard the text (*samāʿihi*) recorded in the handwriting of an unimpeachable individual and that he relate from a text conforming to the text of his teacher.

The ḥadīth expert and jurist Abū Bakr al-Bayhaqī (God – He is exalted – bless him) said something like this earlier. He said, according to what we heard, that there has been an increase in the type of student who extensively attends the ḥadīth classes of some of the transmitters of his time who do not memorize their ḥadīth, recite them properly from their books or recognize what is recited to them when the original of their own audition is recited to them. He justified this on the basis that the ḥadīth which have been established as sound or which fall between soundness and sickness have been recorded and written down in the comprehensive collections which the authorities in ḥadīth put together. It is not conceivable that any of these ḥadīth escaped the attention of all of these authorities – even if it is possible that some of these ḥadīth escaped the attention of some of the authorities – because of the guarantee of the legislator (*ṣāḥib al-sharīʿa*) [that is, the Prophet] that they will be preserved. Bayhaqī said, "So today when someone brings a ḥadīth unknown to all of these authorities, it may not be accepted from him. When someone brings a ḥadīth known to them, then he is not alone in transmitting what he relates and the proof value of his ḥadīth is in actuality based on it being related by the others." The point of his relating

the ḥadīth and his hearing it is the continuous transmission of the ḥadīth with 'He transmitted to us' and 'He informed us' and the continuance of this blessing which God specially granted this community as a token of honor to our chosen Prophet (Peace be upon him and his family)." God knows best.

15. Concerning the explanation of the terms the practitioners of this discipline employ in personality criticism: Abū Muḥammad ʿAbd al-Raḥmān b. Abī Ḥātim al-Rāzī[55] ranked them in his book on personality criticism. He did this well and made a good job of it. We will rank them in the same way, giving what he said and adding to it the relevant material we read in other sources, God – He is exalted – willing. The terminology of accreditation has several levels.

(a). Ibn Abī Ḥātim said, "If it is said of someone that he is 'reliable' (*thiqa*) or 'exact' (*mutqin*), his ḥadīth may be cited as proofs." The same is true if he is called "trustworthy" (*thabat*) or a "proof" (*ḥujja*) and it is also the case if it is said about an upright transmitter (*ʿadl*) that he is "retentive" (*ḥāfiẓ*) or "accurate" (*ḍābiṭ*). God knows best.

(b). Ibn Abī Ḥātim said, "If it is said that a transmitter is 'veracious' (*ṣadūq*), 'his station is veracity' (*maḥalluhū al-ṣidq*) or 'there is nothing wrong with him' (*lā baʾsa bihi*), he is someone whose ḥadīth may be written down and examined. This is the second rank." What he said is correct because these expressions do not imply the stipulation of accuracy. The ḥadīth of this kind of transmitter are examined and investigated to determine the level of his accuracy. The way to do this was explained in the beginning of this Category.[56] If we cannot make an exhaustive examination [of all of his ḥadīth] to determine whether he is essentially absolutely accurate yet we desire to adduce one of his ḥadīth as a proof, we must – in the fashion described in Category 15 – analyze that very ḥadīth and see whether it has an original version (*aṣl*) in the transmission of someone else.

It is well known that ʿAbd al-Raḥmān b. Mahdī, the model in this matter, transmitted a ḥadīth and said, "Abū Khalda[57] transmitted to us." He was asked, "Was he reliable?" He said, "He was veracious, honest and charitable" – or, in one version: "excellent." The reliable transmitters are Shuʿba and Sufyān." That is contrary to what came down from Ibn Abī Khaythama.[58] He said, "I said to Yaḥyā b. Maʿīn,

55 Ibn Abī Ḥātim al-Rāzī (240/854–327/938) wrote a number of important works on ḥadīth and is best known for preserving the critical judgements of his father Abū Ḥātim al-Rāzī and his other mentor Abū Zurʿa al-Rāzī; Sezgin, *GAS*, 1:178–9. The following discussion is adapted from *Jarḥ*, 1(1):37.

56 See the second section.

57 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):147; Ibn Abī Ḥātim, *Jarḥ*, 1(2):327–8.

58 Abū Bakr Aḥmad b. Zuhayr b. Ḥarb l-Nasāʾī (185/801–279/892), known as Ibn Abī Khaythama, was an important scholar with a special interest in ḥadīth. Only a small portion of his famous *Taʾrīkh* seems to have survived; Sezgin, *GAS*, 1:319–20.

'You say, "There is nothing wrong with X" and "Y is weak."' He said, 'When I say to you, "There is nothing wrong with him," then he is reliable. When I say to you, "He is weak," then he is not reliable and his ḥadīth are not recorded.'" This interpretation of "There is nothing wrong with him" is not related from any other scholar of ḥadīth. Indeed, Yaḥyā b. Maʿīn ascribed it only to himself and it is contrary to what Ibn Abī Ḥātim said. God knows best.

(c). Ibn Abī Ḥātim said, "If it is said regarding a transmitter, 'teacher' (*shaykh*), he is in the third rank. His ḥadīth may be recorded and examined; however, he is inferior to the second."

(d). Ibn Abī Ḥātim said, "If it is said regarding a transmitter, 'good in ḥadīth' (*ṣāliḥ al-ḥadīth*), his ḥadīth may be recorded for analysis (*li-'l-iʿtibār*)." It is reported that Abū Jaʿfar Aḥmad b. Sinān[59] said, "Sometimes the ḥadīth of a man who had some weakness but was veracious was brought up and ʿAbd al-Raḥmān b. Mahdī used to say, 'A man good in ḥadīth.'" God knows best.

Their terms of discreditation are also on several levels.

(a). Their saying "soft in ḥadīth" (*layyin al-ḥadīth*): Ibn Abī Ḥātim said, "When they reply regarding a man, 'soft in ḥadīth,' he is one of those whose ḥadīth may be recorded and examined for the sake of analysis." Ḥamza b. Yūsuf al-Sahmī[60] asked the authority Abu 'l-Ḥasan al-Dāraquṭnī, "When you say 'X is soft,' what do you mean by it?" He said, "He is not 'fallen' (*sāqiṭ*) and 'abandoned' (*matrūk*) in ḥadīth, but he is discredited (*majrūḥ*) by something which does not cause him to fall out of the state of integrity."

(b). Ibn Abī Ḥātim said, "When they say, 'He is not strong' (*laysa bi-qawī*), that person is in the same position as the first in regard to the recording of his ḥadīth; however, he is inferior."

(c). Ibn Abī Ḥātim said, "When they say, 'weak in ḥadīth' (*ḍaʿīf al-ḥadīth*), that person is inferior to the second. His ḥadīth are not thrown out; rather they are analyzed."

(d). Ibn Abī Ḥātim said, "When they say, 'abandoned in ḥadīth,' 'wasted in ḥadīth' (*dhāhib al-ḥadīth*) or 'liar' (*kadhdhāb*); the man is 'fallen' in ḥadīth. His ḥadīth are not recorded. It is the fourth rank."

Abū Bakr al-Khaṭīb said, "The highest expressions for the states of transmitters are a 'proof' or 'reliable.' The lowest are 'liar' or 'fallen.'"[61]

---

59 The ḥadīth of Abū Jaʿfar Aḥmad b. Sinān al-Wāsiṭī al-Qaṭṭān (d. 256/870) were cited by a number of scholars of the next generation; Dhahabī, *Siyar*, 12:244–6.

60 Abu 'l-Qāsim Ḥamza b. Yūsuf al-Sahmī (340/951–428/1036) was a student of Dāraquṭnī from Jurjān who preserved many of his technical comments in the work *Suʾālāt Ḥamza b. Yūsuf al-Sahmī li-'l-Dāraquṭnī wa-ghayrihī min al-mashāyikh* (ed. Muwaffaq b. ʿAbd Allāh b. ʿAbd al-Qādir, Riyadh, 1404/1984); Dhahabī, *Siyar*, 17:469–71.

61 *Kifāya*, 22.

Abū Bakr b. ʿAbd al-Munʿim al-Ṣāʿidī al-Furāwī[62] informed us through recitation to him in Nishapur: Muḥammad b. Ismāʿīl al-Fārisī[63] informed us: the expert Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī informed us: Abu 'l-Ḥusayn b. al-Faḍl[64] informed us: ʿAbd Allāh b. Jaʿfar[65] informed us: Yaʿqūb b. Sufyān[66] told us, he said: I heard Aḥmad b. Ṣāliḥ[67] say, "A transmitter's ḥadīth are not rejected until everyone agrees that they are to be rejected. It may be said, 'X is weak.' However, it may not be said, 'X is abandoned,' unless everyone agrees on rejecting his ḥadīth."

Some terms employed in this matter which Ibn Abī Ḥātim and others have not explained are "X, people have related from him," "X is middling" (*wasaṭ*), "X is mediocre in ḥadīth" (*muqārib al-ḥadīth*), "X is disturbed in regard to ḥadīth" (*muḍṭarib al-ḥadīth*), "X is not cited as an authority" (*la yuḥtajju bihī*), "X is unknown" (*majhūl*), "X is nothing" (*lā shayʾ*), "X is not approved" (*laysa bi-dhāk*). Sometimes it is said, "He is not so strong" (*laysa bi-dhāka 'l-qawī*), "There is a weakness in X" or "in the ḥadīth of X," – and this expression is less serious in discreditation than saying, "X is weak in ḥadīth," – and "X, I do not know anything wrong about him." In accrediting, this last expression is inferior to saying, "There is nothing wrong with him." All of these phrases and the others like them have analogues which we have explained or which follow a principle that we have established. We will – God (He is exalted) willing – point them out. God knows best.

62 Furāwī (ca. 522/1128–608/1212) was a teacher of Ibn al-Ṣalāḥ who transmitted a number of important books. He had three *kunyas*, all of which Ibn al-Ṣalāḥ uses in the course of this work; Dhahabī, *Siyar*, 21:494–6.

63 Abu 'l-Maʿālī Muḥammad b. Ismāʿīl al-Fārisī (448/1056–539/1144) was a prominent student of Bayhaqī; Dhahabī, *Siyar*, 20:93.

64 Abu 'l-Ḥusayn Muḥammad b. al-Ḥusayn b. Muḥammad b. al-Faḍl al-Qaṭṭān (335/947–415/1024) was primarily known for having transmitted Yaʿqūb b. Sufyān's *Taʾrīkh* from ʿAbd Allāh b. Jaʿfar; Dhahabī, *Siyar*, 17:331–2.

65 Abū Muḥammad ʿAbd Allāh b. Jaʿfar b. Durustawayh al-Fārisī (258/872–347/958) was an early grammarian who worked extensively in ḥadīth; *EI*[2], 3:758; Sezgin, *GAS*, 8:106–8, 9:96–8.

66 Abū Yūsuf Yaʿqūb b. Sufyān al-Fasawī (d. 277/890) wrote *Kitāb al-Maʿrifa wa-'l-taʾrīkh* (ed. Akram Ḍiyāʾ al-ʿUmarī, 2nd edn, 3 vols, Beirut, 1401/1981), a historical work with a special emphasis on matters of interest to scholars of ḥadīth; Sezgin, *GAS*, 1:319.

67 Abu Jaʿfar Aḥmad b. Ṣāliḥ al-Miṣrī (170/787–248/862) was a controversial transmitter of ḥadīth; Dhahabī, *Siyar*, 12:160–77.

Category 24

The Methods of Hearing and Receiving Ḥadīth, and the Manner of Registering These

(Maʿrifat kayfīyat samāʿ al-ḥadīth wa-taḥammulihī wa-ṣifat ḍabṭihī)

Be aware that the ways to convey and receive ḥadīth take various forms. Let us preface our exposition of them with the discussion of a few issues.

1. An individual may validly receive ḥadīth before he possesses the qualifications [necessary to transmit them]. The transmission of someone who received his ḥadīth before his conversion to Islam and transmitted them afterwards may be accepted. The same is true of the relation of someone who heard ḥadīth before attaining adulthood and related them afterwards. Some people forbade that and they were wrong to do so, because people accepted the transmission of the young Companions – like al-Ḥasan b. ʿAlī,[1] Ibn ʿAbbās, [ʿUrwa] b. al-Zubayr, al-Nuʿmān b. Bashīr[2] and their fellows – without making any distinction between the ḥadīth they received before reaching adulthood and those they received after. Furthermore, from early times until now people have continued to bring young boys to classes devoted to the transmission and audition of ḥadīth and they credit their transmission of the ḥadīth they heard at that age. God knows best.

2. Abū ʿAbd Allāh al-Zubayrī[3] said, "It is recommended that the student begin to *write* ḥadīth at the age of twenty, because that is when the intellect is formed. I like the student younger than that to occupy himself with learning the Qurʾān and his religious duties." It is reported that Sufyān al-Thawrī said, "A man who wants to study ḥadīth should first serve God twenty years." Mūsā b. Isḥāq[4] was asked, "How is it that you did not write ḥadīth from Abū Nuʿaym [al-Faḍl b. Dukayn]?" He said, "The Kūfans did not send their young sons to study ḥadīth until they completed their twentieth year." Mūsā b. Hārūn[5] said, "The Baṣrans

---

1 Al-Ḥasan b. ʿAlī (3/625–49/669) was the beloved grandson of the Prophet. His father was the third caliph ʿAlī and the Prophet's daughter Fāṭima. He posed a threat to the Umayyad caliph Muʿāwiya until he was persuaded to renounce his claims. He died in Medina; *EI*[2] 3:240–43.

2 Abū ʿAbd Allāh (or Abū Muḥammad) al-Nuʿmān b. Bashīr b. Saʿd al-Khazrajī was born around the time of the Prophet's emigration to Medina and served as a governor under the Umayyads. He died late in 64/684; Dhahabī, *Siyar*, 3:411–12.

3 Abū ʿAbd Allāh al-Zubayr b. Aḥmad b. Sulaymān al-Zubayrī (d. 317/929) was a blind Shāfiʿite who wrote a number of works on legal topics; Sezgin, *GAS*, 1:495.

4 Abū Bakr Mūsā b. Isḥāq (ca. 200/815–297/909) was a Shāfiʿite scholar who served as a judge in Nishapur and al-Ahwāz; Dhahabī, *Siyar*, 13:579–81.

5 Abū ʿImrān Mūsā b. Hārūn al-Ḥammāl (214/829–294/907) was considered one of the greatest experts in ḥadīth of his era; Dhahabī, *Siyar*, 12:116–19.

write ḥadīth at ten years of age, the Kūfans at twenty and the Syrians at thirty." (God knows best.)

> When the preservation of the continuity of the isnād is taken into account, [it becomes clear that] one should take a child to *hear* ḥadīth as soon as his audition becomes valid. Children may [later] occupy themselves with writing, acquiring, registering and recording ḥadīth when they become qualified and ready for that. This varies from person to person and it is not confined to any particular age, as a number of people before us have stated. God knows best.

3. There is some disagreement over the earliest time valid for a child's audition of ḥadīth. We have heard that Mūsā b. Hārūn al-Ḥammāl – one of the great experts and critics of ḥadīth – was asked, "When should a boy hear ḥadīth?" He said, "When he becomes able to distinguish between a cow and a riding animal" – or according to another relation, "between a cow and a donkey." We heard that Aḥmad b. Ḥanbal (God be pleased with him) was asked, "When does it become permissible for a boy to hear ḥadīth?" He said, "When he can understand and comprehend." He was told that someone had said, "The audition of a boy is not permitted until he reaches fifteen." He rejected that statement and said, "What a bad thing to say!" The teacher Abū Muḥammad ʿAbd al-Raḥmān b. ʿAbd Allāh al-Asadī[6] informed me from Abū Muḥammad ʿAbd Allāh b. Muḥammad al-Ashīrī[7] that the expert al-Qāḍī ʿIyāḍ b. Mūsā al-Sabtī al-Yaḥṣibī[8] said, "For the audition of ḥadīth, the experts have set as the youngest age that of Maḥmūd b. al-Rabīʿ,"[9] and he quoted with Bukhārī's isnād the relation Bukhārī included in his *Ṣaḥīḥ* under the heading "When Does the Audition of a Child Become Valid?"[10] from Maḥmūd b. al-Rabīʿ: "I was cognizant of a jet of water the Prophet (Peace be upon him) spurted in my face from a bucket when I was five years old."[11] In another relation, his age is given as four. The threshold of five is the one on which the practice of the modern scholars of ḥadīth has settled. They write for a boy five and over, "He heard" (*samiʿa*) and for someone who has not yet reached five, "He attended" (*ḥaḍara*) or "He was brought" (*uḥḍira*). In this

---

6 Ibn al-Ustādh (534/1139–623/1226) was an Aleppan Shāfiʿite who heard ḥadīth from many of the prominent transmitters of the day; Dhahabī, *Siyar*, 22:303–4.

7 Ashīrī (d. 561/1166) was a Mālikite expert in ḥadīth from North Africa; Dhahabī, *Siyar*, 20:466–7.

8 Al-Qāḍī ʿIyāḍ (476/1083–544/1149) was one of the most prominent scholars of his era in ḥadīth and law. His book *al-Ilmāʿ* was one of the principal sources Ibn al-Ṣalāḥ consulted in the composition of the *Muqaddima*; Brockelmann, *GAL*, 1:455–6, *Suppl.*, 1:630–2; *EI²*, 4:289–90.

9 The Companion Abū Muḥammad (or "Abū Nuʿaym") Maḥmūd b. al-Rabīʿ al-Khazrajī (d. ca. 99/718) seems to have been best known for his role in the incident described here; Dhahabī, *Siyar*, 3:519–20.

10 *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, 1:31. K. al-ʿIlm, B. Matā yaṣiḥḥu samāʿ al-ṣaghīr.

11 *Ilmāʿ*, 62–3

matter we *should* consider the case of each child individually. If we find that the child is more advanced than the state of one who lacks the mental development to understand what is said to him or to give an answer to what is asked of him, and the like, we regard his audition as valid, even if he is younger than five. If this is not the case, we do not regard his audition as valid, even if he is five, or, indeed, fifty.

> In fact, we read that Ibrāhīm b. Saʿīd al-Jawharī[12] said, "I saw a boy of four years – and he had been brought to the caliph al-Maʾmūn[13] – who recited the Qurʾān and looked into the question of the plausibility of human reasoning. Yet, when he became hungry, he still cried." We heard that the judge Abū Muḥammad ʿAbd Allāh b. Muḥammad al-Iṣbahānī[14] said, "I learned the Qurʾān when I was five years old. I was brought to Abū Bakr b. al-Muqriʾ[15] to hear ḥadīth from him when I was four [*sic*] and one of those in attendance said, 'Do not credit him with the audition (*lā tusammiʿū lahū*) of what is recited, for he is too young.' Ibn al-Muqriʾ said to me, 'Recite *Sūrat al-Kāfirūn*,' and I recited it. Then he said, 'Recite *Sūrat al-Takwīr*,' and I recited it. Then someone else said to me, 'Recite *Sūrat al-Mursalāt*,' and I recited it without an error. Ibn al-Muqriʾ said, 'Grant him audition. The responsibility is mine.'"

The ḥadīth of Maḥmūd b. al-Rabīʿ indicates the validity of the audition of a five-year-old *like* Maḥmūd and does not indicate the lack of validity for someone younger than five or the validity of it for someone five years old who has not attained the discernment of Maḥmūd (God be pleased with him). God knows best.

An Exposition of the Types of the Means of Conveying and Receiving Ḥadīth

There are eight types in total.

I "Audition of the speech of the teacher" (*al-samāʿ min lafẓ al-shaykh*): this may be subcategorized into dictation (*imlāʾ*) of the ḥadīth and transmitting the ḥadīth without dictation. It makes no difference whether the teacher recites from memory or from his book. This means of transmission is the most elevated in the eyes of the masses.

---

12 Abū Isḥāq Ibrāhīm b. Saʿīd al-Jawharī al-Baghdādī (d. ca. 250/864) is best known for the *musnad* ascribed to him; Dhahabī, *Siyar*, 12:149–51.

13 Al-Maʾmūn was the son of Hārūn al-Rashīd and the seventh ʿAbbāsid caliph. He ruled from 198/813 until 201/817; *EI²*, 6:331–9.

14 This seems to be a reference to Ibn al-Labbān, a respected scholar who died in Isfahan in 446/1054; Dhahabī, *Siyar*, 17:653–4.

15 Abū Bakr Muḥammad b. Ibrāhīm b. ʿAlī b. ʿĀṣim b. Zādhān b. al-Muqriʾ (285/898–381/991) was a scholar of ḥadīth who, it is surprising to note, served as the librarian of al-Ṣāḥib b. ʿAbbād; Dhahabī, *Siyar*, 16:398–402.

One of the things we hear from al-Qāḍī ʿIyāḍ b. Mūsā al-Sabtī – a well-informed modern scholar – is the statement: "There is no dispute that in reference to this form of taking up ḥadīth it is permissible for the student who heard the teacher to say, 'He transmitted to us' (*ḥaddathanā*), 'He informed us' (*akhbaranā*), 'He told us' (*anbaʾanā*), 'I heard X saying' (*samiʿtu fulānan yaqūlu*), 'X said to us' (*qāla lanā fulān*) and 'X mentioned to us' (*dhakara lanā fulān*)."[16] There is in fact some doubt about this. Because some of these terms have come to be widely used for specifically indicating material not heard from the speech of the teacher – as we will show, God (He is exalted) willing – they should not be applied without qualification to material heard from the speech of the teacher, since they can cause misunderstanding and confusion. (God knows best.) The expert Abū Bakr al-Khaṭīb said, "For this form of reception, the highest of these expressions is 'I heard,' followed by 'He transmitted to us' and 'He transmitted to me.' One rarely says 'I heard' for a ḥadīth received through licensing or correspondence (*aḥādīth al-ijāza wa-'l-mukātaba*), or for the misrepresentation (*tadlīs*) of ḥadīth one did not actually hear."[17]

Actually, some of the scholars of ḥadīth did use to say, "He transmitted to us," for material licensed to them. It is related that al-Ḥasan[18] used to say, "Abū Hurayra transmitted to us." This is interpreted to mean that Abū Hurayra transmitted to the people of Medina and al-Ḥasan was there at that time. However, he did not personally hear anything from Abū Hurayra. On the other hand, some scholars have asserted that al-Ḥasan did hear ḥadīth from him. God knows best.[19]

The phrase "He informed us" (*akhbaranā*) comes next. It is used extensively, to the point that a number of scholars – including Ḥammād b. Salama, ʿAbd Allāh b. al-Mubārak, Hushaym b. Bashīr, ʿUbayd Allāh b. Mūsā, ʿAbd al-Razzāq b. Hammām, Yazīd b. Hārūn,[20] ʿAmr b. ʿAwn,[21] Yaḥyā b. Yaḥyā al-Tamīmī,[22]

---

16 *Ilmāʿ*, 69.

17 *Kifāya*, 284.

18 Abū Saʿīd al-Ḥasan b. Abī 'l-Ḥasan Yasār al-Baṣrī (21/642–110/728) was a renowned preacher and one of the most significant early transmitters of ḥadīth; Sezgin, *EI²*, 3:247–8; Sezgin, *GAS*, 1:591–4.

19 Like most of this discussion, this passage seems to have been taken from al-Khaṭīb's *Kifāya* (p. 284) but there it concludes, "This is interpreted to mean that Abū Hurayra transmitted to the people of al-Baṣra and al-Ḥasan was one of them, although he was in Medina at that time. So al-Ḥasan did not hear anything from him and did not use the phrase 'I heard' for any of that."

20 Abū Khālid Yazīd b. Hārūn (118/736–206/821) was a Qurʾān commentator from Wāsiṭ; Sezgin, *GAS*, 1:40.

21 Abū ʿUthmān ʿAmr b. ʿAwn b. Aws al-Sulamī (d. 225/840) was a well-respected transmitter of ḥadīth; Dhahabī, *Siyar*, 10:450–1.

22 Abū Zakarīyāʾ Yaḥyā b. Yaḥyā b. Bukayr al-Tamīmī al-Nīsābūrī (142/759–226/840) was a prominent expert in ḥadīth; Dhahabī, *Siyar*, 10:512–19.

Isḥāq b. Rāhawayh, Abū Masʿūd Aḥmad b. al-Furāt al-Rāzī,[23] Muḥammad b. Ayyūb al-Rāzī[24] and others – almost never reported the ḥadīth they heard from the speech of someone who transmitted to them with anything but the phrase "He informed us." Al-Khaṭīb stated[25] that Muḥammad b. Rāfiʿ[26] said, "ʿAbd al-Razzāq used to say, 'He informed us,' until Aḥmad b. Ḥanbal and Isḥāq b. Rāhawayh came and said to him, 'Say, "He transmitted to us."' So for everything I [viz. Muḥammad b. Rāfiʿ] heard with them, he said, 'He transmitted to us;' while for his earlier transmissions he said, 'He informed us.'" Al-Khaṭīb al-Baghdādī also stated[27] that the expert Muḥammad b. Abi 'l-Fawāris[28] said, "Hushaym, Yazīd b. Hārūn and ʿAbd al-Razzāq say only, 'He informed us.' When you find 'He transmitted to us,' it is an error of the copyist." (God knows best.) All of this was before it became common to restrict "He informed us" to material recited to the teacher.

The terms "He told us" (*anbaʾanā*) and "He communicated to us" (*nabbaʾanā*) – both of which are rarely used [for material heard from the speech of the teacher[29]] – come after "He informed us."

> "He transmitted to us" and "He informed us" are more elevated than "I heard" in another respect. This is that "I heard" contains no indication that the teacher related the ḥadīth *to the student* or addressed it *to him*. "He transmitted to us" and "He informed us" do contain an indication that the teacher addressed the ḥadīth to the student and related it to him, or that he was among those to whom this was done. The expert Abū Bakr al-Khaṭīb asked his teacher, the jurist and ḥadīth expert Abū Bakr al-Barqānī (God – He is exalted – bless him), about the secret reason for his saying, "I heard," – rather than "He transmitted to us" and "He informed us" – for the ḥadīth he related to them from Abu 'l-Qāsim ʿAbd Allāh b. Ibrāhīm al-Jurjānī al-Ābandūnī.[30] Barqānī told him that Abu 'l-Qāsim, for all his reliability and righteousness, was restrictive in regard to relating ḥadīth. Barqānī used to sit where Abu 'l-Qāsim could not see him or detect his presence so that he could hear from him the ḥadīth he was transmitting to the person inside with him. For that reason,

23 Abū Masʿūd Aḥmad b. al-Furāt al-Rāzī (ca. 180/796–258/872) was a well-traveled scholar of ḥadīth who settled in Isfahan; Dhahabī, *Siyar*, 12:480–88.

24 Ibn al-Ḍurays (200/816–294/906) was a scholar of ḥadīth who wrote the book *Faḍāʾil al-Qurʾān*; Sezgin, *GAS*, 1:42.

25 *Kifāya*, 286.

26 Abū ʿAbd Allāh Muḥammad b. Rāfiʿ al-Qurayshī (ca. 170/786–245/860) was an important scholar of ḥadīth; Dhahabī, *Siyar*, 12:214–18.

27 *Kifāya*, 286.

28 Abu 'l-Fatḥ Muḥammad b. Aḥmad b. Muḥammad b. Fāris al-Baghdādī (338/949–412/1022), known as Ibn Abi 'l-Fawāris, was a prominent critic of ḥadīth; Dhahabī, *Siyar*, 17:223–4.

29 See Sakhāwī, *Fatḥ al-Mughīth*, 2:20.

30 Ābandūnī (274/887–368/978) was a prominent transmitter in his day; Dhahabī, *Siyar*, 16:261–3.

> Barqānī says, "I heard," and not "He transmitted to us" or "He informed us," because Abu 'l-Qāsim's intention was to transmit only to the person inside with him.

"X said to us" (*qāla lanā fulān*) or "X mentioned to us" (*dhakara lanā fulān*) are like "X transmitted to us." However, they are appropriate for the ḥadīth the transmitter heard from someone in a study session (*mudhākara*) and are more suitable for this than "He transmitted to us." In the discussion of "suspension" (*taʿlīq*) at the end of Category 11 (see above, p. 45 ff.), we recounted that many of the scholars of ḥadīth use these expressions to designate the ḥadīth which passed between them in study sessions and competitions (*munāẓarāt*). The most self-effacing of the expressions for this is "X said" or "X mentioned," without saying "to me" or "to us," and the like. As we said above, in the section on the isnād with "from,"[31] scholars interpreted these and similar expressions as indicating audition, when it is known in general that the student met the teacher and heard ḥadīth from him, especially when it is known of the student that he used "X said" only for the ḥadīth he actually heard from the teacher.

> Ḥajjāj b. Muḥammad al-Aʿwar[32] used to relate Ibn Jurayj's books from him, saying for them, "Ibn Jurayj said." People took these books from him and cited his relations as proofs. He was known to have related only what he had heard.

The expert Abū Bakr al-Khaṭīb restricted interpreting the phrase "X said" as indicative of audition solely to those whose custom was known to be similar to this.[33] The well-documented and well-known view is the one we gave above. God knows best.

II "Recitation to the teacher" (*al-qirāʾa ʿala 'l-shaykh*) is the second means of taking and receiving ḥadīth. Most of the transmitters of ḥadīth call it "presentation" (*ʿarḍ*) since the reciter "presents" the ḥadīth he recites to the teacher, just as the reciter "presents" the Qurʾān to the Qurʾān instructor. It makes no difference whether you are the reciter or someone else recites while you listen. You may recite from a book or from your memory. The teacher may have memorized the material recited to him or not. In the latter case he or some other reliable individual should hold his text. There is no disagreement that this is a valid form of transmission; that is, with the exception of the views recounted from some of those whose disagreement is not taken into account. God knows best.

There is a disagreement as to whether "recitation to the teacher" is equivalent to "audition of the speech of the teacher" in terms of rank or whether it is inferior

---

31 See above, p. 46.

32 Some considered Abū Muḥammad Ḥajjāj al-Aʿwar (d. 206/821) to be the best student of Ibn Jurayj; Dhahabī, *Siyar*, 9:447–50.

33 *Kifāya*, 289.

or superior. Abū Ḥanīfa, Ibn Abī Dhiʾb[34] and others are said to have preferred "recitation to the teacher" to "audition of his speech," and that is related from Mālik as well. Mālik and others are also said to have regarded them as equal. It is said that equating them is the doctrine of most of the scholars of the Hejaz and al-Kūfa, the doctrine of Mālik, his followers and his Medinese teachers and the doctrine of Bukhārī and others. The correct view is to give preference to "audition of the speech of the teacher" and to rate "recitation to him" on a second rank. It is said that this is the doctrine of the majority of scholars in the eastern lands. God knows best.

The ways of expressing "recitation to the teacher" when transmitting on the basis of it are on several levels. The best and safest is "I recited to X" – or "It was recited to X while I was listening" – "and he acknowledged it" (*qaraʾtu ʿalā fulān aw quriʾa ʿalā fulān wa-anā asmaʿu fa-aqarra bihi*). This is unquestionably valid. The expressions validly applied in unqualified form to "audition of the speech of the teacher" come next, provided that, when they are used in this case, they are qualified by the student saying, "X transmitted to us *by means of recitation to him*" (*ḥaddathanā fulān qirāʾatan ʿalayhi*), "He informed us *by means of recitation to him*" (*akhbaranā qirāʾatan ʿalayhi*) or something similar. In the same way, "He declaimed to us *by means of recitation to him*" (*anshadanā qirāʾatan ʿalayhi*) may be used for verse.

There are several different views about the unqualified application of "He transmitted to us" and "He informed us" to an instance of "recitation to the teacher." Some scholars of ḥadīth forbid both of them. It is said that this was the doctrine of Ibn al-Mubārak, Yaḥyā b. Yaḥyā al-Tamīmī, Aḥmad b. Ḥanbal, Nasāʾī and others.

Some hold the opinion that it is licit. They maintain that "recitation to the teacher" is like "audition of the speech of the teacher" in regard to the permissibility of the unqualified application of "He transmitted to us," "He informed us" and "He told us." It is said that this was the doctrine of most of the Hejazians and Kūfans; the view of Zuhrī, Mālik, Sufyān b. ʿUyayna, Yaḥyā b. Saʿīd al-Qaṭṭān[35] as well as other ancient authorities; and it was the doctrine of Bukhārī – the author of the *Ṣaḥīḥ* – as well as a number of other transmitters. Some of these also permitted the student to say, "I heard X," for "recitation to the teacher."

A third doctrine differentiates between the two phrases in this regard, forbidding the unqualified application of "He transmitted to us" and permitting the unqualified application of "He informed us." This is the doctrine of Shāfiʿī and his followers. It is also transmitted from Muslim – the author of the *Ṣaḥīḥ* – and many of the scholars of the east. The author of *Kitāb al-Inṣāf* (*The Book of*

---

34 Abu ʾl-Ḥārith Muḥammad b. ʿAbd al-Raḥmān b. al-Mughīra al-Qurashī (80/699–159/776) was an early scholar famed for his asceticism and piety; Dhahabī, *Siyar*, 7:139–49.

35 Abū Saʿīd Yaḥyā b. Saʿīd al-Qaṭṭān al-Tamīmī (120/738–198/813) was one of the greatest critics of ḥadīth; Dhahabī, *Siyar*, 9:175–88.

the Fair View), Muḥammad b. al-Ḥasan al-Tamīmī al-Jawharī al-Miṣrī,[36] said, "This is the doctrine of the countless majority of the scholars of ḥadīth. They made 'He informed us' a symbol occupying the place of the statement, 'I recited it to him: he did not utter it to me.' Abū ʿAbd al-Raḥmān al-Nasāʾī, among a number of other authorities like him who transmitted ḥadīth to us, was one of those in our time who used to advocate this view."

> It is said that the first to make a distinction between these two terms was Ibn Wahb[37] in Egypt. This is refuted by the fact that this is also said of Ibn Jurayj and Awzāʿī [who were earlier] – Abū Bakr al-Khaṭīb related it about them – unless what is meant is that Ibn Wahb was the first to do this *in Egypt*. God knows best.

Differentiating between "He transmitted to us" and "He informed us" has become widespread, predominating among the scholars of ḥadīth. The attempt to justify the differentiation from the standpoint of linguistic usage is labored and contrived. The best that may be said for it is that it is a convention among the scholars of ḥadīth who sought by observing it to discriminate between the two means of receiving ḥadīth. The first is specified by the term "He transmitted to us" because of its strong implication of pronunciation and oral communication.

> One of the best things that is related about someone who subscribed to this doctrine is what the expert Abū Bakr al-Barqānī related[38] to the effect that Abū Ḥātim Muḥammad b. Yaʿqūb al-Harawī[39] – one of the chief scholars of ḥadīth in Khurāsān – was reciting the *Ṣaḥīḥ* of Bukhārī to a teacher from Farabrī[40] and for each ḥadīth he said to his teacher, "Farabrī transmitted to you." When he completed the book, he heard his teacher say that he had heard the book from Farabrī by means of recitation to him. So Abū Ḥātim repeated the recitation of the entire book and he said to his teacher for all of it, "Farabrī informed you." God knows best.

Subsidiary Issues

(a). When during the recitation to the teacher his text is in the hands of someone else and this person may be relied upon, is attentive to what is recited and is qualified for this: if the teacher knows the material recited to him, it is as if his text were in his own hand, only better because of the cooperation of the mind of two people on it. If the teacher does not know the material recited to him, there

---

36 I have not succeeded in identifying this individual.

37 Abū Muḥammad ʿAbd Allāh b. Wahb al-Miṣrī (125/743–197/812) was a prominent early Egyptian scholar *EI*[2] 3:963; Sezgin, *GAS*, 1:466.

38 Al-Khaṭīb al-Baghdādī, *Kifāya*, 303–4.

39 I have not been able to identify this individual.

40 The long-lived Abū ʿAbd Allāh Muḥammad b. Yūsuf al-Farabrī (231/845–320/932) was the most prominent transmitter of Bukhārī's *Ṣaḥīḥ* of his generation; Dhahabī, *Siyar*, 15:10–13.

is some disagreement about [the validity of the transmission, when he is not holding his text]. One of the authorities in legal theory held that this form of audition is not valid. The preferred opinion is that it is valid and most of the teachers and scholars of ḥadīth act upon it. When the teacher's text is in the hands of the reciter and he is someone who may be relied upon in regard to his religion and knowledge, the verdict on it is the same; and it is in fact more deserving of being considered valid. When the teacher does not know the material recited to him and his text is in the hands of someone who may not be relied upon to hold it and whose neglect of what is recited may not be guaranteed against, it is the same whether he is the reciter or no, for it is not an audition which may be credited. God knows best.

(b). When the reciter says to the teacher, "X informed you," or "You said, 'X informed you,'" or something similar to that while the teacher remains silent, listening attentively to it, comprehending it and not objecting to it; then this behavior is sufficient to [establish the accuracy of the recitation]. Some of the Ẓāhirites and others have imposed the condition that the teacher must verbally assent to it. The Shāfiʿite jurists Abū Isḥāq al-Shīrāzī, Abu 'l-Fatḥ Sulaym al-Rāzī and Abū Naṣr b. al-Ṣabbāgh[41] stated this unequivocally. Abū Naṣr said, "The student may not say, 'He transmitted to me' or 'He informed me,' [without his teacher's verbal assent]. He may act in accordance with what was recited to him, and, if he wants to relate it from his teacher, he should say, 'I recited to him' – or 'It was recited to him' – 'while he was listening' (*qaraʾtu ʿalayhi aw quriʾa ʿalayhi wa-huwa yasmaʿu*)." In contrast, it is related from some writers that one of the Ẓāhirites stipulated that the teacher must express his assent upon the completion of the audition through the reciter asking him, "Is it as I recited to you?" and his saying yes. The correct view is that this is not necessary. The obvious implications suffice and the silence of the teacher in the aforementioned fashion takes the place of his explicit endorsement of the reciter. This is the doctrine of the majority of the scholars of ḥadīth, jurists and others. God knows best.

(c). According to what we hear, the expert Abū ʿAbd Allāh al-Ḥākim (God bless him) said, "In transmission, the procedure I prefer and the one I saw most of my teachers and the authorities of my era adhering to is for the student to say for the material he took verbally from the speech of the transmitter while he was alone, 'X transmitted to me,' and for the material he took from his speech in the presence of others, 'X transmitted to us.' For the material he personally recited to the transmitter, he should say, 'X informed me,' and for what was recited while he was merely present, 'X informed us.'"[42] We indeed heard something

41 Abū Naṣr ʿAbd al-Sayyid b. Muḥammad b. ʿAbd al-Wāḥid (400/1009–477/1084), known as Ibn al-Ṣabbāgh, was, with Abū Isḥāq al-Shīrāzī, one of the most prominent Shāfiʿite scholars in fifth-/eleventh-century Baghdad; Dhahabī, *Siyar*, 18:464–5.

42 *ʿUlūm al-ḥadīth*, 260.

similar to that from ʿAbd Allāh b. Wahb, the disciple of Mālik (God be pleased with them).[43] It is extremely good.

If a transmitter has doubts regarding something in his possession as to whether it falls under the heading of "He transmitted to us" or "He informed us" or under the heading of "He transmitted to me" or "He informed me," because of his uncertainty over whether he was alone or with others at the time of the reception and the audition; it is possible for us to say: Let him say, "He transmitted to me," or "He informed me," because the absence of others is presumed.

However, the authority ʿAlī b. ʿAbd Allāh al-Madīnī stated from his teacher, the authority Yaḥyā b. Saʿīd al-Qaṭṭān, that the transmitter should say, "X transmitted to us," for the material regarding which he is uncertain whether *his teacher* said, "X transmitted to me" or, "X transmitted to us." This would require that the transmitter himself say, "He transmitted to us," when he is in doubt over his own audition in such a case. In my opinion, this is possible because "He transmitted to me" is more complete in terms of rank and "He transmitted to us" is more defective. So, when the transmitter is in doubt, let him limit himself to the defective form, because the absence of the additional person[s] is presumed. This is a fine point. I found that the expert Aḥmad al-Bayhaqī (God bless him) had chosen the view I presented above [that is, the preference for "me"], after quoting the statement of [Yaḥyā b. Saʿīd] al-Qaṭṭān.

Making this distinction [between "me" and "us"] on the principle of [Abū ʿAbd Allāh al-Ḥākim] is desirable but not mandatory. Al-Khaṭīb related this view from all of the scholars of ḥadīth.[44] Thus, it is permissible for the student, when he hears ḥadīth by himself, to say, "He transmitted to us," or something similar, because in the speech of the Arabs that is permissible for a single individual. Furthermore, he is permitted, when he hears ḥadīth as a part of a group, to say, "He transmitted to me," because the teacher did transmit to him as well as transmitting to the others. God knows best.

(d). We heard that Abū ʿAbd Allāh Aḥmad b. Ḥanbal (God be pleased with him) said, "Follow the speech of the teacher in regard to his saying, 'He transmitted to us,' 'He transmitted to me,' 'I heard,' and 'He informed us,' and do go beyond it." For the material you find in the books composed of the transmissions of people earlier than you, you may not change the ḥadīth indicated with "He informed us" in that very book to "He transmitted to us," and the like. That is because, if there exists a disagreement over putting one term in the place of the other and there exists a precedent for making a distinction between them, it is possible that the person using one of them is one of those who does not regard them as equivalent. If you were to find an isnād of that description and you knew that its transmitters regarded the terms as equivalent, then your replacing one of them with the other would come under the heading of permitting transmission by paraphrase. This

43 *Kifāya*, 294.
44 *Kifāya*, 294.

would be true, even if there were a well-known difference [between the terms, observed by others]. We think it best to avoid doing anything along these lines in regard to changing the contents of books and collections of ḥadīth, as we will (God – He is exalted – willing) discuss below.

> What Abū Bakr al-Khaṭīb said in his *Kifāya*[45] about doing that is disputed and in our view it refers to the ḥadīth a student hears from the speech of a transmitter and not something recorded in a written composition. God knows best.

(c). Scholars disagree over the soundness of the audition of someone who copies at the time of the recitation. It is reported that the authority Ibrāhīm al-Ḥarbī;[46] the expert Abū Aḥmad b. ʿAdī;[47] the professor Abū Isḥāq al-Isfarāyīnī[48] – the expert in practical and theoretical law – and others rejected it. We heard that Abū Bakr Aḥmad b. Isḥāq al-Ṣibghī[49] – one of the authorities of the Shāfiʿites in Khurāsān – was asked about the student who writes during audition. He said, "He should say, 'I attended' (*ḥaḍartu*), and not, 'He transmitted to us,' or, 'He informed us.'" It is reported that Mūsā b. Hārūn al-Ḥammāl permitted copying during the audition and that Abū Ḥātim al-Rāzī said, "I wrote in ʿĀrim's[50] class while he was reciting and I wrote in ʿAmr b. Marzūq's class while he was reciting." It is also reported that one text was recited to ʿAbd Allāh b. al-Mubārak while he copied another. There is no difference between the copying of the auditor and the copying of the person who validates the audition (*musammiʿ*).

Making a distinction is superior to these blanket declarations. Our opinion is that the audition is not valid when the copying is such that the student cannot comprehend what is being recited, so that sound which reaches his ears is like background noise. The audition is valid if, while copying, comprehension is not impossible for him, as was the case in what we heard regarding the ḥadīth expert and scholar Abu 'l-Ḥasan al-Dāraquṭnī. In his youth, he attended the class of Ismāʿīl al-Ṣaffār.[51] He sat copying a volume in his possession while Ismāʿīl was

---

45 This may refer to *Kifāya*, 309–10.

46 Abū Isḥāq Ibrāhīm b. Isḥāq b. Bashīr al-Ḥarbī (198/813–280/894) was an expert in ḥadīth and law who is perhaps best known for having written a book on the rare words appearing in the ḥadīth (*gharīb al-ḥadīth*); Dhahabī, *Siyar*, 13:356–72.

47 Abū Aḥmad ʿAbd Allāh b. ʿAdī al-Jurjānī (277/891–365/976) wrote a famous book on weak ḥadīth transmitters entitled *al-Kāmil Fī ḍuʿafāʾ al-rijāl*, 7 vols (Beirut, 1404/1984); Sezgin, *GAS*, 1:198–9.

48 Abū Isḥāq Ibrāhīm b. Muḥammad b. Ibrāhīm al-Isfarāyīnī (d. 418/1027) was one of the most prominent Shāfiʿites of his era; Dhahabī, *Siyar*, 17:353–5.

49 Ṣibghī (258/872–342/953) combined expertise in law and ḥadīth; Dhahabī, *Siyar*, 15:483–9.

50 ʿĀrim (ca. 140/757–224/839), whose real name was Abu 'l-Nuʿmān Muḥammad b. al-Faḍl al-Sadūsī, was a prominent transmitter of ḥadīth whom Abū Ḥātim al-Rāzī studied with in 214/829; Dhahabī, *Siyar*, 10:265–70.

51 Abū ʿAlī Ismāʿīl b. Muḥammad al-Baghdādī al-Ṣaffār (247/861–341/952) was a transmitter of ḥadīth also known for his knowledge of the Arabic language; Dhahabī, *Siyar*, 15:440–1.

dictating. One of those in attendance said to him, "Your audition is not valid while you copy." Dāraquṭnī replied, "My comprehension of the dictation is different from yours." Then Dāraquṭnī said to the man, "Do you recall how many ḥadīth the teacher has dictated until now?" He said no. Dāraquṭnī said, "He has dictated eighteen," and the ḥadīth were counted and found to be as he said. Then Dāraquṭnī said, "The first ḥadīth was from X from Y and its text read such and such. The second was from A from B and its text was such and such." He kept giving the isnāds and texts of the ḥadīth in the order they were dictated until he reached the last of them. The people were astonished by him. God knows best.

(f). The distinction which we described in regard to copying applies equally to the cases when the teacher or the auditor is holding a conversation, or the reciter speaks too quickly or murmurs so that some of the words are inaudible, or the auditor is too far from the reciter, and similar cases. It is obvious that in, each of these cases, missing a small amount – a word or two – may be excused. [If this is the case,] it is recommended that the teacher permit all of the auditors to transmit the entire volume or book which they heard, even if the term "audition" (*samāʿ*) is to be applied to all of it. When he grants his written authorization (*khaṭṭ*) for that book to one of them, he should write: "He heard this book from me and I hereby give him permission to relate it from me," or something like this, just as some of the earlier teachers used to do. One of the things we hear from the Andalusian jurist Abū Muḥammad b. Abī ʿAbd Allāh b. ʿAṭṭāb[52] was that his father[53] (God be pleased with both of them) said, "In audition licensing is indispensable, because sometimes the reciter makes mistakes and the teacher ignores it; or the teacher makes mistakes, if he is reciting, and the auditor ignores it. So the portion the student missed is restored to him by the licensing." What we have mentioned is an excellent solution. Indeed, we heard that Ṣāliḥ b. Aḥmad b. Ḥanbal[54] (God bless them) said, "I said to my father, 'When the teacher slurs a word – it is known to be such and such and this is not understood from him – do you think that the student should relate the correct wording from him?' He said, 'I hope that there will be no difficulty in his doing that.'"

> On the other hand, we read that Khalaf b. Sālim al-Mukharrimī[55] said, "I heard Ibn ʿUyayna saying, 'ʿAmr b. Dīnār to us' (*nā ʿAmr ibn Dīnār*), meaning 'ʿAmr b. Dīnār *transmitted* to us' (*ḥaddathanā*); however he

52 Abū Muḥammad ʿAbd al-Raḥmān b. Abī ʿAbd Allāh Muḥammad b. ʿAṭṭāb al-Qurṭubī (433/1041–520/1126) was one of the great ḥadīth transmitters of al-Andalus; Dhahabī, *Siyar*, 19:514–15.

53 Abū ʿAbd Allāh Muḥammad b. ʿAttāb b. Muḥsin (383/994–462/1069) was an expert in a number of disciplines; Dhahabī, *Siyar*, 18:328–30.

54 Abu 'l-Faḍl Ṣāliḥ (203/818–265/878) was one of the two talented sons of the imām Aḥmad b. Ḥanbal who played a large role in the propagation of his teaching; Sezgin, *GAS*, 1:510.

55 Abū Muḥammad Khalaf b. Sālim al-Mukharrimī al-Baghdādī (d.231/846) was considered to be an expert in ḥadīth; Dhahabī, *Siyar*, 11:148–50.

limited himself to the *nūn* and *alif* of *ḥaddathanā*. When he was told, 'Say, "ʿAmr transmitted to us,"' he said, 'I will not say it, because I did not hear three letters of his utterance of *ḥaddathanā* – and they were *ḥaddatha* – on account of the great crowd.'"

The crowds in the classes of many of the greatest transmitters of ḥadīth used to be very large, sometimes reaching thousands and thousands. Repetitors (*mustamlūn*) conveyed the ḥadīth from the teachers to the crowds so the students actually wrote the ḥadīth down from the teachers through the intermediary of the conveyance of the assistants. More than one of the experts permitted students to relate that material from the dictator [without mentioning the intervening repetitor]. We heard that al-Aʿmash (God be pleased with him) said, "We were attending the class of Ibrāhīm [al-Nakhaʿī] and the teaching circle became very large. Many times he related a ḥadīth and those at a distance from him could not hear it, so they asked one another what he had said. Then they related these ḥadīth [directly from him] as well as those they actually did hear from him." We heard that a man asked Ḥammād b. Zayd about a similar situation, saying, "Abū Ismāʿīl, what is your opinion?" He said, "Ask those around you." We also heard that the repetitor Abū Muslim[56] said to Ibn ʿUyayna, "Many of the people cannot hear the ḥadīth." He said, "Can you hear them?" He said yes and Ibn ʿUyayna replied, "Then make them hear them."

Others rejected that. We heard that Khalaf b. Tamīm[57] said, "I heard about ten thousand ḥadīth from Sufyān al-Thawrī and I used to ask my companion in class [for the ones I did not hear clearly]. I told that to Zāʾida and he said to me, 'Transmit from these ḥadīth only what you have preserved with your heart and heard with your own ears.' So I cast them away." We also heard that Abū Nuʿaym [al-Faḍl b. Dukayn] felt it necessary to transmit from his fellow students the ḥadīth from Sufyān and al-Aʿmash from which he missed a single word or name he had to ask his fellows for, not thinking that anything else was possible for him.

The first view[58] represents an extreme lack of rigor. Indeed, we heard that the expert Abū ʿAbd Allāh b. Manda al-Iṣbahānī said to one of his students, "X, for you smelling a ḥadīth is enough for audition!" This statement should either be interpreted [to refer to something else] or be left with the person who said it. I found from the expert ʿAbd al-Ghanī b. Saʿīd[59] from the expert Ḥamza b. Muḥammad[60]

---

56 Bukhari, *Taʾrikh al-kabir*, 3(1):383; Ibn Abi Ḥātim, *Jarḥ*, 2(2):317.

57 Abū ʿAbd al-Raḥmān Khalaf b. Tamīm al-Tamīmī al-Kūfī (d. 213/828) was a well-respected transmitter of ḥadīth; Dhahabī, *Siyar*, 10:21–3.

58 Ibn al-Ṣalāḥ seems to have in mind here the views of Ibrāhīm al-Nakhaʿī and Ḥammād b. Zayd, who, it would appear, allowed the student to transmit any amount of material directly from the teacher without mentioning the intermediary whom he had to consult.

59 Abū Muḥammad ʿAbd al-Ghanī b. Saʿīd al-Azdī al-Miṣrī (332/944–409/1018) appears to have been a very important figure in the history of ḥadīth scholarship, although none of his surviving works have been published yet; Sezgin, *GAS*, 1:223–5.

60 Abū Muḥammad Ḥamza b. Muḥammad al-Kinānī (275/888–357/968) was a scholar of ḥadīth born in Egypt; Sezgin, *GAS*, 1:192–3.

– with his isnād – that ʿAbd al-Raḥmān b. Mahdī said, "Smelling a ḥadīth is enough for you." ʿAbd al-Ghanī said, "Ḥamza said to us, "ʿAbd al-Raḥmān b. Mahdī means that when that person was asked about the beginning of something [that is, a ḥadīth], he recognized it. It does not refer to laxity in audition.'" God knows best.

(g). Audition from someone behind a barrier is valid, if, when he relates the ḥadīth personally, his[61] voice is recognized. It is also valid when the ḥadīth are being recited to him, if his presence behind the barrier is known to one of those being granted the audition by him. For recognizing the teacher's voice or presence, one should be permitted to rely upon the word of someone trustworthy. They used to hear ḥadīth from ʿĀʾisha and the other wives of the Messenger of God (Peace be upon him) from behind a barrier and they related these ḥadīth from them on the basis of their voice. The expert ʿAbd al-Ghanī b. Saʿīd cited as proof of the permissibility of this practice the statement of the Prophet (Peace be upon him), "Bilāl will call out at night, so eat and drink until Ibn Umm Maktūm calls out."[62] ʿAbd al-Ghanī also related, with his isnād, that Shuʿba said, "When someone transmits ḥadīth to you and you do not see his face, do not relate from him. Perhaps it is a devil who has taken his shape,[63] saying, 'He transmitted to us' and 'He informed us.'" God knows best.

(h). When a student hears a ḥadīth from a teacher and the teacher then says to him, "Do not relate it from me," or "I do not grant you permission to relate it from me;" or he says, "I did not inform you of it" – or "I recant from my informing you of it" – "so do not relate it from me," without his ascribing that to his having made an error in the ḥadīth, having doubts about it or something like that – but rather he forbids the student to relate from him despite being unequivocal that it is his ḥadīth: that does not nullify the student's audition or form an obstacle to the student's relating from him. The expert Abū Saʿīd b. ʿAlīyak al-Nīsābūrī[64]

61 Despite the masculine pronouns, it is a question of women here. They normally transmitted out of the view of their male students.

62 Although the interpretation of this report was not disputed, the justification of this interpretation was. Ibn Umm Maktūm – the other elements of his name are variously given, see Dhahabī, *Siyar*, 1:360–5 – and Bilāl shared the duty of calling the Muslim Community to prayer during the lifetime of the Prophet. The text refers to the fast of the month of Ramaḍān when Muslims are permitted to eat and drink only between the evening and the dawn prayer. Suyūṭī (*Tadrīb al-rāwī*, 2:28) pointed to the fact that people who could not see Ibn Umm Maktūm were obliged to act upon his call to prayer. Noting that Ibn Umm Maktūm had lost his sight as a child, Ibn Ḥajar (*Nukat*, 2:879) argued that he was therefore obliged to rely on the voice of a person whom he could not see to learn of the advent of daylight.

63 As Sakhāwī points out, it would have made slightly better sense if Shuʿba had said "voice" (*ṣawt*) here rather than "shape" (*ṣūra*); *Fatḥ al-Mughīth*, 2:52.

64 Abū Saʿīd (or Abū Saʿd) ʿAbd al-Raḥmān b. al-Ḥusayn (or al-Ḥasan) b. ʿAlīyak al-Nīsābūrī was a ḥadīth collector who died in 431/1039 at an advanced age; Dhahabī, *Siyar*, 17:509.

asked the professor Abū Isḥāq al-Isfarāyīnī (God bless both of them) about the transmitter who intends his audition for a particular group and someone else comes and hears ḥadīth from him without his knowledge of it: "Is it permissible for that unintended student to transmit the ḥadīth from him?" He answered that it is permissible and that even if the transmitter had said, "I am informing you and I am not informing X," it would not harm X. God knows best.

III Licensing (*ijāza*) is the third means of conveying and receiving ḥadīth. It takes several forms.

(a). Licensing a specific text to a specific person: for instance, the teacher says, "I hereby license book X" – or "the contents of this book list of mine (*fihristī*[65])" – "to you." This is the highest form of licensing lacking the transference of the text (*munāwala*). Some claim that there is no dispute regarding the permissibility of this form of licensing and that the Ẓāhirites did not dispute it; rather their dispute was over some other type of transmission. The judge Abu 'l-Walīd al-Bājī al-Mālikī[66] went further and categorically denied the existence of any dispute. He said, "There is no dispute regarding the permissibility of transmitting by license among the forebears of this Community or their successors,"[67] and he asserted that there was total unanimity on this. He then mentioned the dispute over whether one could *act upon* the material transmitted this way. God knows best.

This is false. Large numbers of ḥadīth scholars, jurists and legal theorists have indeed held contradictory opinions over the permissibility of transmitting by license. The view which holds licensing as invalid is represented in one of the two transmissions from Shāfiʿī (God be pleased with him) on that topic. It was related that his disciple al-Rabīʿ b. Sulaymān[68] said, "Shāfiʿī did not use to allow licensing for ḥadīth, and I disagree with Shāfiʿī on that." A number of other Shāfiʿites, including the judges Ḥusayn b. Muḥammad al-Marwarūdhī[69] and Abu 'l-Ḥasan al-Māwardī,[70] regarded licensing as invalid. Māwardī stated as much unequivocally in his *al-Ḥāwī* and traced it back to the doctrine of Shāfiʿī.

65 *Fihrist*, *fahras*, *thabat* and *barnāmaj* were names applied to the works listing the books a scholar was permitted to transmit and the teachers from whom he received them; *EI*[2], 2:743–4, s.v. Fahrasa.

66 Sulaymān b. Khalaf b. Saʿd (403/1013–474/1081) was a renowned Andalusian scholar who wrote works in a number of disciplines, including ḥadīth and law; Dhahabī, *Siyar*, 18:535–45.

67 Al-Qāḍī ʿIyāḍ, *Ilmāʿ*, 89.

68 Abū Muḥammad al-Rabīʿ b. Sulaymān al-Murādī (ca. 174/790–270/884) was one of the pupils of Shāfiʿī most responsible for preserving his teachings; Dhahabī, *Siyar*, 12:587–91.

69 Abū ʿAlī Ḥusayn b. Muḥammad al-Marwarūdhī (d. 462/1069) was one of the great Shāfiʿite scholars of Khurāsān; Dhahabī, *Siyar*, 18:260–2.

70 The career of Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Ḥabīb al-Māwardī (364/974–450/1058) reached its apogee when he was appointed the chief judge of Baghdad. Among his works on Shāfiʿite law is *Kitāb al-Aḥkām al-sulṭāniya*, a seminal work on public law; Dhahabī, *Siyar*, 18:64–7.

Both of them said, "If licensing were licit, traveling to collect ḥadīth would become pointless." This expression is also related from Shuʿba and others. The authority Ibrāhīm b. Isḥāq al-Ḥarbī, Abū Muḥammad ʿAbd Allāh b. Muḥammad al-Iṣbahānī[71] – nicknamed "Abu 'l-Shaykh" – and the expert Abū Naṣr al-Wāʾilī al-Sijzī were among the scholars of ḥadīth who regarded licensing as invalid. Abū Naṣr related declarations of its incorrectness from a number of those he met, saying "I heard a number of scholars saying, 'The implication of a transmitter saying, "I hereby license you to relate from me," is I hereby license you to do something which is not allowed by the law, because the law does not permit the transmission of material which was not heard.'" Similar to this is what Abū Bakr Muḥammad b. Thābit al-Khujandī[72] – one of the Shāfiʿites who regarded licensing as invalid – related from Abū Ṭāhir al-Dabbās[73] – one of the authorities of the Ḥanafites. He said, "When someone says to someone else, 'I hereby license you to relate from me what you did not hear,' it is like his saying, 'I hereby license you to ascribe lies to me.'"

The established practice and the doctrine of large numbers of scholars of ḥadīth and others are in favor of permitting licensing and allowing transmission on the basis of it. However, there is some obscurity in the argument made for this. We may say: when the teacher licenses the student to relate his transmissions from him, he has communicated them to him collectively (*jumlatan*), and it is the same as if he had communicated them to him word by word (*tafṣīlan*). As in the case discussed above regarding "recitation to the teacher,"[74] the validity of the teacher's communicating his transmissions to his students does not rest upon his explicit verbal declaration. Rather, the aim is for the teacher to make the student understand [that this is the material he transmits[75]] and for the student to comprehend this; and that occurs through the act of licensing which creates this understanding. God knows best.

Just as relation on the basis of licensing is permitted, acting upon the material transmitted that way is necessary. This is in conflict with the doctrine of those Ẓāhirites and the others who have followed them who held that it is not necessary to act upon it, and that a ḥadīth transmitted this way is the same as a loose ḥadīth (*mursal*). This is incorrect, because there is nothing in the act of licensing that impairs the cohesiveness or trustworthiness of the material transmitted in this way. God knows best.

---

71 Abu 'l-Shaykh (274/887–369/979) was one of the greatest scholars of ḥadīth of the fourth/tenth century; Sezgin, *GAS*, 1:200–1.

72 Abū Bakr Muḥammad b. ʿAbd al-Laṭīf b. Muḥammad b. Thābit al-Khujandī taught in the Niẓāmīya in Baghdad and died in a village near Hamadhān in 552/1157; Dhahabī, *Siyar*, 20:386–7.

73 Abū Ṭāhir Muḥammad b. Muḥammad b. Sufyān al-Dabbās (d. ca. 340/951) was one of the most prominent Ḥanafites in Iraq; Laknawī, *Fawāʾid*, 187.

74 See p. 103.

75 See Sakhāwī, *Fatḥ al-Mughīth*, 2:64.

(b). Licensing an unspecified text to a specific person: for instance, the teacher says, "I hereby license everything I heard"– or "everything I relate" – "to you," or something similar. The dispute over this type of licensing is stronger and more common. The majority of scholars, including transmitters of ḥadīth, jurists and others, permit transmitting by this means as well as the first and also deem it necessary to act on the material related in this way in accordance with its stipulation.[76] God knows best.

(c). Licensing an unspecified person under a general designation: for instance, the teacher says, "I hereby license the Muslims," or "I hereby license everyone," or "I hereby license my contemporaries," or something similar. This is a form which the modern proponents of permitting licensing in principle discussed and the permissibility of which they disputed. If it is coupled with a restrictive designation or the like, it is more likely to be permitted. The expert Abū Bakr al-Khaṭīb was one of those who permitted every form of it.[77] We heard that the expert Abū ʿAbd Allāh b. Manda said, "I hereby license everyone who says, 'There is no God but God.'" According to what al-Khaṭīb related, the judge Abu 'l-Ṭayyib al-Ṭabarī[78] – one of the expert jurists – permitted the licensing of all Muslims alive at the time the act of licensing takes place.[79] Abū Muḥammad b. Saʿīd[80] – one of the greatest of the teachers of al-Andalus – licensed every student of ḥadīth who entered Cordova. A number of scholars, including Abū ʿAbd Allāh b. ʿAttāb (God be pleased with them), concurred with him in permitting that. Someone who asked Abū Bakr al-Ḥāzimī[81] about this form of global licensing (*al-ijāza al-ʿāmma*) told me that one of things he said in reply was that the experts of his time, like the expert Abu 'l-ʿAlāʾ[82] and others, leaned towards permitting it. (God knows best.) We have not seen nor heard of anyone who is

76 *Bi-sharṭihi*: It is difficult to determine what this phrase refers to. Nawawī omits it in his abridgement and most commentators ignore it. Sakhāwī suggests that it is "the stipulation of licensing" (*sharṭ al-ijāza*) to be discussed below; Sakhāwī, *Fatḥ al-Mughīth*, 2:66 (and repeated in Zakarīyāʾ al-Anṣārī, *Fatḥ al-Bāqī*, 2:64). This would appear to be the stipulation – which Ibn al-Ṣalāḥ rejects (see below, p. 117) – that licensing is valid only when "the licensor is knowledgeable regarding what he is licensing and the licensee is a scholar."

77 *Al-Ijāza li-'l-maʿdūm wa-'l-majhūl* in Subḥī al-Badrī al-Sāmarrāʾī, *Majmūʿāt rasāʾil fī ʿulūm al-ḥadīth* (Medina, 1389/1969), 80.

78 Abu 'l-Ṭayyib Ṭāhir b. ʿAbd Allāh al-Ṭabarī (348/959–450/1058) was an important Shāfiʿite jurist; *EI²*, 10:15–16; Sezgin, *GAS*, 1:502; *EIr*, 1:390.

79 *Ijāza*, 80.

80 Abū Muḥammad ʿAbd Allāh b. Saʿīd al-Shantajālī al-Qurṭubī was a respected transmitter of ḥadīth who spent a number of years in Mecca. He died in Cordova in 436/1045; Ibn Bashkuwāl, *Kitāb al-Ṣila*, 2 vols (Cairo, 1966), 1:271–3.

81 Abū Bakr Muḥammad b. Mūsā b. ʿUthmān al-Ḥāzimī (548/1153–581/1185) was a Shāfiʿite who settled in Baghdad. He specialized in ḥadīth and his most famous works may be *Kitāb al-Nāsikh wa-'l-mansūkh* and *Shurūṭ al-aʾimma*; Dhahabī, *Siyar*, 21:167–72.

82 Abu 'l-ʿAlāʾ al-Ḥasan b. Aḥmad b. al-Ḥasan al-Hamadhānī (488/1095–569/1173) was an expert in ḥadīth and in several other religious sciences; Dhahabī, *Siyar*, 21:40–7.

worthy of emulation actually using this form of licensing and relating by it, not even the small group of late-comers who viewed it as valid. Licensing in principle is a weakness. By this extension and relaxation, it becomes a much greater weakness which should not be tolerated. God knows best.

(d). Licensing an unknowable person (*majhūl*) or an unknowable text, and the question of an act of licensing bearing a condition, are appended to this discussion: for instance, the teacher says, "I hereby license Muḥammad b. Khālid al-Dimashqī," and at that time there are a number of people who share this name (*ism*) and lineage (*nasab*) and the one being licensed is not specified. Or the teacher says, "I hereby license X to relate from me *Kitāb al-Sunan* (*The Book of Sunnas*)," and he transmits a number of books of sunnas known by this title and he does not specify which is meant. This is a defective and worthless form of licensing.

This is not the same as the case when someone licenses a number of people whose name and lineage are specified, while he is ignorant of their identity and is not acquainted with them. That does not impair the validity of the licensing, just as a teacher not knowing a student who attended his class does not affect the validity of that student's audition. (God knows best.) Even if the teacher licenses those whose names are designated in a letter requesting licensing (*istijāza*) and he is ignorant of their identity and their lineage, not even knowing how many of them there are and without having scrutinized their names one by one; the licensing should also be considered valid. This is analogous to the validity of the audition of those who attended a teacher's class to hear ḥadīth from him, even if the teacher does not know them at all, does not know how many of them there are and does not scrutinize their persons one by one.

When the teacher says, "I hereby license whomever X wants," or the like, it contains unknowability (*jahāla*) [in regard to the identity of the individuals being licensed] and the stipulation of a condition. So the presumption is that it is not valid. The judge Abu 'l-Ṭayyib al-Ṭabarī al-Shāfiʿī gave a legal opinion to that effect, when the expert al-Khaṭīb asked him about this.[83] He reasoned that it is licensing an unknowable person and it is as if he had said, "I hereby license some people," without any specification. Sometimes it is argued that it is invalid because it also bears a condition. Whatever is vitiated by unknowability is also vitiated by the stipulation of a condition, according to what is known to be the opinion of some people. [The Shāfiʿite] al-Khaṭīb related that Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī[84] and Abu 'l-Faḍl b. ʿUmrūs al-Mālikī[85] permitted this form of licensing

83 *Ijāza*, 81–2.

84 Abū Yaʿlā b. Muḥammad b. al-Ḥusayn b. Muḥammad al-Farrāʾ (380/990–458/1066) was a very prominent Ḥanbalite legal scholar in Baghdad; Dhahabī, *Siyar*, 18:89–91.

85 Abu 'l-Faḍl Muḥammad b. ʿUbayd Allāh b. ʿUmrūs al-Mālikī (372/983–452/1060) was one of the leading Mālikite scholars in Baghdad; Dhahabī, *Siyar*, 18:73–4.

and these three were leaders of their respective schools at that time in Baghdad.[86] The unknowability in this form of licensing arises in the second part of the clause due to the presence of volition, in contrast to unknowability occurring in the case when the teacher licenses "some people." When the teacher says, "I hereby license whoever wants it," it is the same as if he had said, "I hereby license whomever X wants." (God knows best.) Rather, the former contains more unknowability and is more diffuse from the standpoint that – in contrast to the latter – it is conditional on the volition of innumerable people. This is also true in the case where the teacher licenses whoever wants to be licensed by him.

If the teacher licenses whoever desires to transmit from him, this is closer to being permissible because the delegation of transmission by the license to the volition of the licensee is a necessary component of every act of licensing. Despite the fact that this formula is in the form of a stipulation, it is merely a clarification of what is necessary to carry out the transmission and a description of the circumstance, and in reality there is no imposition of a condition.

> For this reason, some Shāfiʿite authorities permit the seller to say in a commercial transaction, "I hereby sell you this for such-and-such price, if you desire," with the purchaser saying, "I hereby accept."

The following was found in the handwriting of the expert Abu 'l-Fatḥ Muḥammad b. al-Ḥusayn al-Azdī al-Mawṣilī:[87] "I hereby license the transmission of that to everyone who wants to transmit it from me." When the teacher says, "I hereby license such and such to X, if he desires to transmit it from me," or "to you, if you desire," or "you like," or "you want;" the most obvious and strongest view is that this is permissible, since the element of unknowability and the reality of the imposition of a stipulation have disappeared and only their form remains. Knowledge belongs to God (He is exalted).

(e). Licensing a yet-to-be-born person (*maʿdūm*), and let us discuss along with this the licensing of young children: this is a type of licensing which some modern scholars have discussed extensively and they have disagreed over its permissibility. An example of it is when you say, "I hereby license whoever will be born to X." If he links the yet-to-be-born person to a living person (*mawjūd*) by saying, "I hereby license X and whoever will be born to him," or "I hereby license you, your sons and your descendants for as long as they continue to reproduce;" it is closer to being permitted than the first example. For a similar reason, the Shāfiʿites permit the second kind and not the first in the establishment of a charitable trust (*waqf*). The Mālikites and Ḥanafites – or at least some of them – permit both kinds in a charitable trust. Abū Bakr b. Abī Dāwūd al-Sijistānī

86 *Ijāza*, 82.

87 Abu 'l-Fatḥ Muḥammad b. al-Ḥusayn al-Azdī al-Mawṣilī (d. 374/985) wrote works on a number of aspects of the study of ḥadīth; Sezgin, *GAS*, 1:199–200.

was one of the early ḥadīth scholars who performed this second kind of licensing. We heard that he was asked for licensing and said, "I hereby license you, your children and the offspring of the offspring," meaning those who had not yet been born.

The expert Abū Bakr al-Khaṭīb deemed it permissible to license a yet-to-be-born individual in the first instance without any link to a living person.[88] He said that he heard Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī and Abu 'l-Faḍl b. ʿUmrūs al-Mālikī permitting that.[89]

> The jurist Abū Naṣr b. al-Ṣabbāgh also related the permissibility of that. He said, "Some people are of the opinion that it is permissible to license someone not yet created. This is the opinion only of those who believe that licensing is the granting of permission (*idhin*) to transmit and not an instance of face-to-face communication (*muḥādatha*)."

Al-Khaṭīb al-Baghdādī then explained the argument for invalidating this kind of licensing, and this was the view his teacher, the judge and authority Abu 'l-Ṭayyib al-Ṭabarī, settled on.[90] That is the correct view and no other is appropriate, because licensing falls under the heading of communicating the licensed material collectively, as we said above in the discussion of the validity of the general principle of licensing. Just as communicating information to a yet-to-be-born person cannot be valid, licensing a yet-to-be-born person cannot be valid. If we had judged licensing to be granting permission, that would still not be valid for a yet-to-be-born person, just as granting permission in regard to the deputation of a yet-to-be-born person is not valid, because the yet-to-be-born person is in a state in which the act permitted was not valid from him.

This also necessarily renders void the licensing of a young child whose audition is not valid. Al-Khaṭīb said, "I asked the judge Abu 'l-Ṭayyib al-Ṭabarī about licensing a small child: 'Is the child's age or his capacity for discrimination taken into consideration for determining its validity in the way they are taken into consideration in determining the validity of his audition?' He said, 'They are not taken into consideration.' I then said to him, 'One of our colleagues said, "Licensing is not valid for those whose audition is not valid." ' He said, 'Sometimes it is valid for the teacher to license someone who is absent while that person's audition would not be valid.' "[91] Al-Khaṭīb cited as evidence for the validity of licensing a child the fact that licensing is only the licensor allowing the licensee to transmit from him, and it is valid to allow someone who has reached the age of reason and someone who has not. He said, "In accordance with this, we saw all of our teachers licensing children who were absent, without inquiring about their age and level of discrimination. We never saw them under any circumstance license

88 *Ijāza*, 81.
89 *Ijāza*, 81.
90 *Ijāza*, 80–81.
91 *Kifāya*, 325.

anyone who was not yet born."[92] It seems that they regarded a child fit for this way of receiving ḥadīth so that he could validly transmit on the basis of it after he had attained the qualifications necessary for transmitting. This arose from their desire to expand the means of perpetuating the isnād – which has been granted to this Community alone – and to bring the child closer to the Messenger of God (Peace be upon him). God knows best.

(f). Licensing something the licensor has not yet heard or received at all to a licensee to relate when the licensor afterward receives it: someone who reported from the judge ʿIyāḍ b. Mūsā – one of the illustrious figures of his age in North Africa – informed me that he said, "I have not seen any of the teachers of old speak about this and I saw some of the modern scholars and our contemporaries doing it. It is said that Abu 'l-Walīd Yūnus b. Mughīth[93] – the judge of Cordova – was asked to license all of the material he had related up to that date and all of what he would later relate, and he refused. The person who asked him became angry and one of his colleagues said to him, 'He should give you something he has not taken? That is impossible!'" ʿIyāḍ said, "This is the correct view."[94]

This view can be supported whether licensing is judged to be communicating the licensed material collectively or to be granting permission. If licensing is considered to be communication, this kind of licensing is not valid, because how can a person communicate something he has no information about? If licensing is considered to be granting permission, the invalidation rests upon the dispute over the validation of granting permission in deputation for something that the person giving the permission – the deputizer – does not yet possess. An instance of this would be someone appointing an agent to sell a slave which he intends to buy. Indeed, some Shāfiʿites permitted that. The correct view is that this kind of licensing is invalid. So, it is incumbent on whoever wants to transmit by license from a teacher who has granted him license for, for instance, all of what he has heard to undertake an investigation in order to ascertain that the material he wants to transmit from him is something which the teacher heard before the date of the licensing.

> When the teacher says, "I hereby license to you everything I heard which seems valid to you and will seem valid to you" (*ajaztu laka mā ṣaḥḥa wa-yaṣiḥḥu ʿindaka min masmūʿātī*), it is not like the above case. Indeed, Dāraquṭnī and others did do this. It is permissible for the student to transmit from his teacher by virtue of that formula whatever after the granting of the license becomes established in his mind *as being something the teacher heard before the licensing*. That is permitted, even if the teacher

92 *Kifāya*, 326.

93 Abu 'l-Walīd Yūnus b. Mughīth al-Qurṭubī (338/949–429/1038) held a number of positions of religious authority in Muslim Spain; Dhahabī, *Siyar*, 17:569–70.

94 *Ilmāʿ*, 106.

says only, "everything which seems valid to you," without, "and will seem valid." This is because what is meant is, "I hereby license you to transmit from me everything which seems valid to you," and the point to be taken into consideration in that case is the validity of that material in the student's mind at the time he relates it. God knows best.

(g). Licensing previously licensed material: For instance, the teacher says, "I hereby license you the materials licensed to me," or, "I hereby license you to transmit everything I was licensed to transmit." Some modern scholars whose views are not taken into consideration have forbidden this. The correct view – and the one which is followed in practice – is that it is permissible. It is not comparable to the forbidden practice of deputizing an agent without the permission of the original deputizer. I read that the North African expert Abū ʿAmr al-Safāqusī[95] said, "I heard the expert Abū Nuʿaym al-Iṣbahānī[96] say, 'Licensing on the basis of licensing is effective and permissible.'" The expert al-Khaṭīb related that the ḥadīth expert and authority Abu 'l-Ḥasan al-Dāraquṭnī, the expert Abu 'l-ʿAbbās – known as Ibn ʿUqda al-Kūfī[97] – and others permitted it.[98] The jurist and ascetic Naṣr b. Ibrāhīm al-Maqdisī[99] used to transmit by licensing from licensing, sometimes to the extent of putting together three consecutive licensings in his transmission.

The student who transmits previously licensed material on the basis of a license should study the particulars and dictates of the licensing granted by the teacher of his teacher in order that he does not transmit by it something that does not properly come under it. When, for example, the licensing of the teacher's teacher takes the form, "I hereby license to him everything I heard which seems valid to him," and the student has seen some of the material heard by the teacher of his teacher, he may not transmit this material from his own teacher from his teacher until it becomes clear that it is something which in the view of his teacher belonged to the material heard by the teacher who licensed him. The mere fact that the material now seems valid to the student is not enough to fulfill the words

95 Abū ʿAmr ʿUthmān b. Abī Bakr b. Ḥamūd al-Safāqusī was a fifth-/eleventh-century ḥadīth scholar who traveled extensively in the East and Andalusia before returning to North Africa; Ḥumaydī, *Jadhwat al-muqtabis fī dhikr wulāt al-Andalus* (Cairo, 1966), 303–4; Ibn Bashkuwāl, *Ṣila*, 2:408–11.

96 Abū Nuʿaym Aḥmad b. ʿAbd Allāh al-Iṣbahānī (336/947–430/1038) was one of the great scholars of ḥadīth. He is best known for his biographical dictionary of the scholars of Isfahan, *Dhikr akhbār Iṣbahān* (ed. S. Dedering, 2 vols, Leiden, 1931), and his work on the most prominent Sufis, *Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ* (Cairo, 1351/1932–1357/1938); *EI²*, 1:142–3; *EIr*, 1:354–5.

97 Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. Saʿīd b. ʿUqda al-Kūfī (249/863–333/944) was a ḥadīth expert famous for his Shiite leanings; Sezgin, *GAS*, 1:182.

98 *Kifāya*, 349–50.

99 Naṣr b. Ibrāhīm al-Maqdisī al-Nābulusī (before 410/1019–490/1096) was a very prominent Shāfiʿite who ended his career in Damascus; Dhahabī, *Siyar*, 19:136–43.

and stipulation of his teacher's teacher. The blunders of those who do not understand this and similar matters will be many. God knows best.

These are the types of licensing which require explanation, and other types can be derived from them. Those who study the matter will be able to figure out how the other types should be dealt with on the basis of what we have dictated, God (He is exalted) willing. We will now draw attention to some other matters.

1. We heard that the author and litterateur Abu 'l-Ḥasan Aḥmad b. Fāris[100] (God bless him) said, "The meaning of 'licensing' (*ijāza*) in the speech of the early Arabs is derived from 'the giving of a quantity of water' (*jawāz al-māʾ*) whereby the livestock and crops in someone's possession may be watered. It is said, 'I asked X to give me a quantity of water (*istajaztu*) and he gave me a quantity of water (*ajāzanī*),' when he gives you water for your land and your livestock. In the same fashion, the student asks the scholar 'to give him a drink' of his knowledge and he 'gives him a drink' of it." In accordance with this interpretation, the licensor should say, "I hereby license X everything I heard" or "everything I relate" (*ajaztu fulānan masmūʿātī aw marwīyātī*), making it transitive, without any preposition, there being no need to mention the phrase "the transmission of" or anything similar. Those who equate "licensing" with allowing, granting permission or authorizing need to do that; and that is recognized. The licensor should then say, for instance, "I hereby license *to X the transmission of* everything I heard" (*ajaztu li-fulānin riwāyata masmūʿātī*). Some advocates of this view nevertheless say, "I hereby license to him everything I heard" (*ajaztu lahū masmūʿātī*). This is a form of ellipsis the like of which is not obscure. God knows best.
2. Licensing is recommended only when the licensor is knowledgeable regarding what he is licensing and the licensee is a scholar, because licensing is a facilitation and a concession suitable for scholars because of the pressing need for it. Some of them have gone too far in this regard and made this recommendation a stipulation (*sharṭ*) for licensing. Abu 'l-ʿAbbās al-Walīd b. Bakr al-Mālikī[101] related such a view from Mālik (God be pleased with him). The expert Abū ʿUmar [b. ʿAbd al-Barr] said, "The correct view is that licensing is only permitted for the person skilled in the craft and for something specific, without problems in its isnād."[102] God knows best.
3. When the licensor writes his license, he should pronounce it out loud. If he merely writes it, it is still a permissible form of licensing when it is coupled with the intention of licensing. However, it is inferior in status to the license

---

100 Ibn Fāris (d. 395/1005) was the author of numerous works on the Arabic language; Sezgin, *GAS*, 7:360–1, 8:209–14, 9:194.

101 Abu 'l-ʿAbbās al-Walīd b. Bakr b. Makhlad al-Mālikī (d. 392/1002) was a well-traveled expert in ḥadīth and the Arabic language; Dhahabī, *Siyar*, 17:65–7.

102 *Jāmiʿ bayān al-ʿilm wa-faḍlihi*, ed. ʿAbd al-Karīm al-Khaṭīb (Cairo, 1975), 480.

spoken out loud. Reckoning that kind of licensing as sound is not far-fetched, because merely writing the license belongs to the same class of transmission as "recitation to the teacher" which – although the teacher does not pronounce the material recited to him – has been made tantamount to his communicating to the student the material recited to him, as was explained above. God knows best.

IV Transference (*munāwala*) is the fourth means of receiving and taking up ḥadīth. It has two forms.

(a). Transference coupled with licensing: this is the absolutely highest kind of licensing. It takes several forms. One of them is the teacher handing the student the original text of his audition or a copy collated against it, saying, "This is my audition" – or "my transmission" – "from X. Transmit it from me" – or "I hereby license you to relate it from me," and then placing it in his possession; or the teacher saying, "Take it, copy it, collate your copy against it and then return it to me," or something similar.

Another form is the student bringing the teacher a book or personal collection of his ḥadīth and presenting it to him. The teacher – assuming he is cognizant and alert – examines it and returns it to him, saying to him, "I have read what is in this and they are my ḥadīth from X" – or "my transmission from my teachers is in it" – "so transmit it from me" – or "I hereby license you to transmit it from me." Several of the authorities in ḥadīth have called this "presentation" (*ʿarḍ*). In our earlier discussion of "recitation to the teacher," we said that it is also called "presentation." So let us call that "presentation by recitation" (*ʿarḍ al-qirāʾa*) and let us call this "presentation by transference" (*ʿarḍ al-munāwala*). God knows best.

This transference coupled with licensing occupies the place of audition in the opinion of Mālik and a number of the authorities in ḥadīth.

> The expert Abū ʿAbd Allāh al-Ḥākim al-Nīsābūrī related from many of the early scholars that the aforementioned "presentation by transference" is equal to audition. This applies as well to similar forms of transference coupled with licensing. Among those from whom al-Ḥākim related this view were a number of Medinese, including Ibn Shihāb al-Zuhrī, Rabīʿat al-Raʾy, Yaḥyā b. Saʿīd al-Anṣārī and the imām Mālik b. Anas; some Meccans, including Mujāhid, Abu 'l-Zubayr [al-Makkī] and Ibn ʿUyayna; some Kūfans, including ʿAlqama [b. Qays] al-Nakhaʿī, Ibrāhīm al-Nakhaʿī and Shaʿbī; a group of Baṣrans, including Qatāda, Abu 'l-ʿĀliya[103] and Abu 'l-Mutawakkil al-Nājī;[104] a number of Egyptians, including Ibn

103 Abu 'l-ʿĀliya Rufayʿ b. Mihrān al-Riyāḥī converted to Islam in the caliphate of Abū Bakr and became one of the great experts in the proper recitation of the Qurʾān. The sources date his death variously between 90/709 and 106/724; Dhahabī, *Siyar*, 4:207–13.

104 Abu 'l-Mutawakkil ʿAlī b. Dāwūd al-Nājī was an obscure transmitter who died in 102/720; Dhahabī, *Siyar*, 5:8–9.

Wahb, Ibn al-Qāsim[105] and Ashhab;[106] and others in Syria and Khurāsān. Al-Ḥākim also saw that a number of his own teachers subscribed to that view.[107] There is some confusion in al-Ḥākim's discussion because he has in some cases confounded remarks regarding "presentation by recitation" with comments on "presentation by transference" and treated them the same.

The correct view is that "transference by presentation" cannot take the place of audition, and that it is inferior in status to verbal transmission and communication through recitation. Indeed, al-Ḥākim himself said about this kind of presentation, "The jurists of Islam who gave opinions over the permissible and the forbidden did not regard it as equal to audition. Shāfiʿī, Awzāʿī, Buwayṭī,[108] Muzanī,[109] Abū Ḥanīfa, Sufyān al-Thawrī, Aḥmad b. Ḥanbal, Ibn al-Mubārak, Yaḥyā b. Yaḥyā and Isḥāq b. Rāhawayh advocated that opinion. We observed our authorities adhering and subscribing to it, and we do too."[110] God knows best.

Another form of transference with licensing is when the teacher "transfers" his book to the student and licenses him to relate it from him, and then the teacher keeps the book in his possession and does not give it to the student. Because the student does not come into possession of the material he receives and it is absent from him, this form of transference falls short of the previously mentioned ones. It will be permissible for the student to relate the material from the teacher when he takes possession of the book or a copy collated with it in a fashion which convinces him of its agreement with the material the license covered. However, this is still considered to be a form of licensing lacking actual transference. Thus, transference in a case like this hardly possesses any advantage over a case of licensing a specific text without the act of transference. Indeed, several jurists and legal theorists have concluded that it possesses no [special] efficacy or benefit. Nevertheless, the expert scholars of ḥadīth in early and modern times – or at least some of them – believe it to have a considerable advantage. Knowledge belongs to God (He is exalted).

Another form of transference with licensing is a student bringing a book or a personal ḥadīth collection to a teacher and saying, "This is your transmission, so transfer it to me and license me to transmit it," and the teacher agreeing to this without looking at the text and making certain that he transmitted all of it. This

---

105 Abū ʿAbd Allāh ʿAbd al-Raḥmān b. al-Qāsim al-ʿUtaqī (132/749–191/806) was a Mālikite legal scholar whose views are recorded in a *mudawwana*; Sezgin, *GAS*, 1:465–6.

106 Abū ʿAmr Ashhab b. ʿAbd al-ʿAzīz al-Qaysī (145/762–204/819) was an important Egyptian Mālikite legal scholar; Sezgin, *GAS*, 1:466–7.

107 *ʿUlūm*, 257–8.

108 Abū Yaʿqūb Yūsuf b. Yaḥyā al-Buwayṭī (d. 231/845) was one of the students of the imām Shāfiʿī responsible for the spread of his teachings; Sezgin, *GAS*, 1:491.

109 Abū Ibrāhīm Ismāʿīl b. Yaḥyā al-Muzanī (175/792–264/877) was a disciple of the imām Shāfiʿī and his *Mukhtaṣar* is one of the fundamental works of Shāfiʿite law; Sezgin, *GAS*, 1:492–3.

110 *ʿUlūm al-ḥadīth*, 259–60.

[by itself] is impermissible and invalid. If the information and the knowledge of the student may be trusted, it is permissible to rely on him in that regard. This is a permissible form of licensing, just as reliance on a student is permissible in "recitation to the teacher" to the extent that he may be the one reciting from the original text, when he is someone whose knowledge and religion may be trusted. Abū Bakr al-Khaṭīb (God bless him) said, "If the teacher were to say, 'Transmit the contents of this book from me, if they are my ḥadīth. I am not responsible for any error or misapprehension,' that would be permissible and good."[111] God knows best.

(b). Transference without licensing: here the teacher transfers the book to the student – as described above in the beginning – merely saying, "These are my ḥadīth," or "my audition," without saying, "Transmit it from me," or "I hereby license you to transmit it from me," or something similar. This is a defective form of transference and transmission by it is not permissible. More than one of the jurists and legal theorists have found fault with the transmitters of ḥadīth who permitted it and allowed transmission by it. Al-Khaṭīb related that a number of scholars regarded it as sound and allowed transmission by it. We will mention – God (He is praised and exalted) willing – the opinion of those who permitted transmission on the basis of the teacher's mere declaration (*iʿlām*) to the student that a particular book is what he heard from X. This form of transference is better than the declaration by itself and it is superior because of the element of transference it contains, since the act of transference itself is not devoid of the implication that the teacher is granting permission to transmit the text. God knows best.

Remarks on the way a transmitter should express transference and licensing

It is related that some early scholars and some of those who came after them permitted the unqualified application of "He transmitted to us" (*ḥaddathanā*) and "He informed us" (*akhbaranā*) to transmission by transference. That is related from Zuhrī, Mālik and others. It is in accordance with the doctrine of all of the scholars cited above who made "presentation by transference" coupled with licensing equivalent to audition. Something similar was also related from some people in regard to transmission by licensing. The expert Abū Nuʿaym al-Iṣbahānī – the author of many works on the science of ḥadīth – used to apply "He informed us" without qualification to the ḥadīth he related by license. We heard that he said, "When I say, 'He transmitted to us' it is audition. When I say, 'He informed us,' without further qualification, it is an instance of licensing, even if I do not say, 'by licensing' (*ijāzatan*), 'by writing' (*kitābatan*), 'he wrote to me' (*kataba ilayya*), or, 'he granted me permission to transmit from him' (*adhina lī fī 'l-riwāya ʿanhu*)." The historian Abū ʿUbayd Allāh

111 *Kifāya*, 328.

al-Marzubānī[112] – the author of a number of works of secular history – used to relate most of the material in his books by license without audition and he used to say for licensing, "He informed us," without further elucidation. According to al-Khaṭīb, that was something for which Marzubānī was criticized.[113]

The sound and preferred view which the majority follow in practice and which the earnest and scrupulous have adopted is to forbid the unqualified application of "He transmitted to us," "He informed us" and similar expressions to material received by transference or licensing and to designate that material with qualified versions of these expressions which indicate the true situation. The transmitter should say, "X informed us" – or "transmitted to us" – "by transference and by license" (*munāwalatan wa-ijāzatan*), "He informed us by license," "He informed us by transference," "He informed us by granting permission (*idhnan*)," "Under his grant of permission is" (*fī idhnihī*), "One of the things he granted me permission for is" (*fīmā adhina lī fīhi*), or "One of the things which he gave me leave to transmit from him is" (*fīmā aṭlaqa lī riwāyatahū ʿanhu*). Or he should say, "X licensed to me" (*ajāza lī fulān*), "X licensed me such and such" (*ajāzanī fulān kadhā wa-kadhā*), "X transferred to me" (*nāwalanī fulān*) and similar expressions.

Some people have designated licensing with terms which have not kept them safe from misrepresentation or at least a trace of it. Examples are someone saying for licensing, "He informed us verbally (*mushahāfatan*)," when the teacher had only spoken the license out loud to him; or, saying "X informed us by writing" – or "in what he wrote to me," or "in his letter" (*fī kitābihī*) – when the teacher had only written out the license for him. Even if a number of modern ḥadīth scholars have employed these expressions technically, they are still not free of a trace of misrepresentation on account of the ambiguity they contain and their similarity to what a student says when the teacher writes the ḥadīth themselves to him in a letter.

> It is reported that Awzāʿī designated licensing by saying, "He apprised us" (*khabbaranā*) and he designated recitation to him by saying, "He informed us." Many modern scholars have adopted the convention of applying "He told us" (*anbaʾanā*) without further qualification to licensing, and that is the preference of al-Walīd b. Bakr – the author of *al-Wajāza fī* [*tajwīz*] *al-ijāza* (*The Epitome in* [*declaring*] *Licensing* [*to be Valid*]). In earlier times people viewed "He told us" as the same as "He informed us." The exacting expert Abū Bakr al-Bayhaqī inclined toward this when he used to say, "X told me by licensing" (*anbaʾanī fulān ijāzatan*), and this also complies with the convention of modern scholars. (God knows

112 Abū ʿUbayd Allāh Muḥammad b. ʿImrān b. Mūsā al-Marzubānī (290/903–384/994) was a Muʿtazilite scholar from Baghdad who composed a vast number of books on historical and literary subjects; Brockdmann, *GAL, Suppl.* 1: 190; *EI²*, 6:634–5.

113 *Taʾrīkh Baghdād*, 3:135–6.

best.) We heard that the expert Abū ʿAbd Allāh al-Ḥākim (God bless him) said, "The view I prefer and the one which I saw most of my teachers and the authorities of my age following is for the student to say, "X told me," for the material which was presented to the transmitter and which the transmitter orally licensed the student to transmit. The student should say, "X wrote to me," for the material which the transmitter sent to him from another city without orally licensing him. We heard that Abū ʿAmr b. Abī Jaʿfar b. Ḥamdān al-Nīsābūrī[114] said, "I heard my father saying, 'Whenever Bukhārī says, "X said to me," it is an instance of presentation and transference.'" It is reported that some transmitters expressed licensing by saying, "X informed us that (*anna*) Y transmitted to him" – or "Y informed him." We read that the authority Abū Sulaymān al-Khaṭṭābī preferred this or related it. This is terminology that does not even remotely indicate licensing. It is more appropriate for when the student hears only the isnād from the teacher and the teacher licenses to him the text which follows it. The word "that" in the phrase, "X informed me that Y informed him" implies the presence of the principle of communication, even if the informant treated the material collectively and did not mention it word by word.

Modern transmitters often indicate an instance of licensing which took place in the transmission of someone above the teacher who granted the audition to them with the word "from" (*ʿan*). So when one of them is given audition by a teacher on the basis of his license from his teacher, he says, "I recited to X from Y." If the student heard ḥadīth from his teacher on the basis of his teacher's license from his teacher and there was no audition [between the student's teacher and his teacher or] the student is in doubt [as to whether the transmission between his own teacher and his teacher was audition or merely licensing[115]], application of the word "from" is reasonable. "From" may be applied with equal accuracy to both audition and licensing. God knows best.

Be aware that the impermissibility of the unqualified application of "He transmitted to us" and "He informed us" to licensing is not negated by the licensor granting permission to apply it, as some teachers are wont to do. When granting a license to someone, they say, "If the student wishes, he may say, 'He transmitted to us' and if he wishes, he may say, 'He informed us.'" So let that be known. Knowledge belongs to God (He is blessed and exalted).

V Correspondence (*mukātaba*) is the fifth means of conveying and taking up ḥadīth. It consists of the teacher sending some of his ḥadīth in his own handwriting

114 Abū ʿAmr Muḥammad b. Abī Jaʿfar Aḥmad b. Ḥamdān al-Nīsābūrī (283/896–376/987) was a famous ḥadīth transmitter from Nishapur who was also renowned as an expert in the Arabic language; Sezgin, *GAS*, 1:204.

115 Sakhāwī, *Fatḥ al-Mughīth*, 2:120.

to an absent student, or the teacher writing them for him while he is present. Associated with this is the case when the teacher orders someone else to send the ḥadīth from him to the student. This means of receiving ḥadīth also takes two forms. One of them is correspondence without licensing. The second is correspondence coupled with licensing, with the teacher sending the ḥadīth to the student and saying, "I hereby license to you the material I wrote for you" (*ajaztu laka mā katabtuhū laka*) – or "the material I sent to you" (*mā katabtu bihī ilayka*), or some other expression of licensing similar to this.

Many early and modern scholars, including Ayyūb al-Sakhtiyānī, Manṣūr [b. al-Muʿtamir] and al-Layth b. Saʿd, permitted transmission by means of the first type of correspondence – and it is the case when the teacher limits himself to correspondence [that is, without licensing]. A number of the Shāfiʿites subscribed to that opinion and one of them, Abu 'l-Muẓaffar al-Samʿānī, rated correspondence by itself stronger than licensing. Some legal theorists have also adopted this view. A number of others rejected it. Among the Shāfiʿites, the judge Māwardī adopted the latter view and stated it unequivocally in his book *al-Ḥāwī*. The first doctrine is the correct one and it is well known among the adherents of ḥadīth. Often in their ḥadīth collections and writings one finds them saying, "X wrote to me (*kataba ilayya fulān*). He said, 'Y transmitted to us,'" by which is meant correspondence. In their opinion, this is effective and the ḥadīth transmitted this way are connected supported (*al-musnad al-mawṣūl*). Correspondence itself contains a strong implication of licensing. Even if it is not explicitly coupled with licensing, it does imply the substance of licensing.

In the case of correspondence, it is enough that the student to whom the ḥadīth are sent recognize the handwriting of the correspondent, even if no clear proof that it actually is his handwriting exists. There are some people who say, "One person's handwriting looks like another's so it is not permissible to rely on that." This is unsatisfactory, because it is rare that one person's handwriting does resemble someone else's. The presumption is that one person's handwriting does not resemble anyone else's and that there is no ambiguity about it.

More than one of the learned and leading scholars of ḥadīth, including al-Layth b. Saʿd and Manṣūr, subscribed to the doctrine that it is permissible to apply "He transmitted to us" and "He informed us" without qualification to transmission by correspondence. The preferred position is the doctrine of those who say for it, "X wrote to me. He said, 'Y transmitted to us such and such.'" This is the correct view and the one appropriate for those possessing earnestness and probity. It would be equally valid if they had said, "He informed me of it by correspondence" (*mukātabatan*) – or "in writing" or some other similar expression. Correspondence coupled with an explicit license is comparable to transference with licensing in terms of validity and efficacy. God knows best.

VI The sixth means of taking and conveying ḥadīth is the declaration of the transmitter (*iʿlām al-rāwī*) to the student that a particular ḥadīth or a particular book is his audition or his transmission from X, merely saying that without going

on to say, "Transmit it from me," "I hereby give you permission to transmit it," or the like. In the eyes of many, this is a permissible way to relate and convey such material. This view was related from Ibn Jurayj and certain other transmitters of ḥadīth, jurists, legal theorists and Ẓāhirites. The Shāfiʿite Abū Naṣr b. al-Ṣabbāgh stated it unequivocally and preferred it. Abu 'l-ʿAbbās al-Walīd b. Bakr al-Ghamrī al-Mālikī supported him in his book *al-Wajāza fi tajwīz al-ijāza*. The judge Abū Muḥammad b. Khallād al-Rāmahurmuzī[116] – the author of the book *al-Fāṣil bayn al-rāwī wa-'l-wāʿī* – related that one of the Ẓāhirites subscribed to this doctrine and argued for it. He added, "If his teacher were to say to him, 'This is my relation, but do not transmit it from me,' he could still transmit it from him. Just as it would not affect him if he were to hear a ḥadīth from him and afterward he said to him, "Do not transmit it from me," or, "I do not license it to you.""[117]

> The justification for the doctrine of these people is that they consider "declaration of the transmitter" to be equivalent to "recitation to the teacher." When the student recites some of the teacher's ḥadīth to him and the teacher silently assents that it is his transmission from X b. Y, it is permissible for the student to transmit the ḥadīth from him, even if he did not hear the ḥadīth from his teacher's lips and the teacher did not say to him, "Transmit it from me" or "I hereby grant you permission to relate it from me." God knows best.

The preferred view is the one ascribed to a number of the scholars of ḥadīth and others to the effect that transmission on this basis is not permitted. The Shāfiʿite teacher Abū Ḥāmid al-Ṭūsī[118] stated this unequivocally and did not mention any other possibility. This is because the material may be something the teacher heard and transmitted, but he does not grant permission for it to be transmitted from him, because he does not view its transmission as permissible on account of a defect he knows it to contain. His enunciation of the material is not present, nor anything equivalent to his enunciation of it. It is because of the enunciation of the reciter to him, while he is listening and silently assenting to it, that the transmitter from him who heard that may truthfully say, "He transmitted to me," or, "He informed us," even if the teacher did not grant him permission

---

116 Abū Muḥammad al-Ḥusayn b. ʿAbd al-Raḥmān b. Khallād al-Rāmahurmuzī (d. ca. 360/970) was a judge in Khūzistān who was an expert in ḥadīth and literature. His most famous work, *al-Muḥaddith al-fāṣil*, is generally considered to be the first comprehensive work written in the genre of *uṣūl al-ḥadīth*; Sezgin, *GAS*, 1:193–4.

117 *Muḥaddith al-fāṣil*, 452.

118 Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī, better known as Ghazālī, was born in Ṭūs in 450/1058. An outstanding career led him to the Niẓāmīya in Baghdad in 484/1091. Four years later in the midst of a spiritual crisis he resigned his post and became a mystic. In 499/1106 he returned to teaching, taking a post at the Niẓāmīya in Nishapur. He died in Ṭūs in 505/1111; Brockelmann, *GAL*, 1:535–46, *Suppl.*, 1:744–56; *EI*², 2:1038–41.

for that. Rather, in the case of "declaration of the transmitter" the transmitter is like a witness. When he gives testimony outside of the courtroom regarding some matter, it is not valid for someone who heard it to bear witness regarding his testimony, when he neither grants him permission to do so nor deputizes him to bear witness for him. This is one of the instances in which testifying in court and transmission are alike, because their substance unites them in that regard, even if they differ in other respects. Nevertheless, when the isnād is sound, the student must act in accordance with whatever his teacher mentions to him, even if his transmission from the teacher is not permitted. This is because the soundness of the ḥadīth in themselves is sufficient for that. God knows best.

VII Bequeathing books (*al-waṣīya bi-'l-kutub*) is the seventh of the categories of taking and receiving ḥadīth. It consists of a transmitter upon his death or upon his departure for a journey bequeathing to someone a book which he relates. It is related that some of the forebears (God be pleased with them) permitted the legatee to transmit such material from the bequeathing transmitter on that basis. This is highly implausible. It is either a lapse on the part of those scholars or interpreted to mean that they were referring to transmission by way of discovery (*wijāda*), which will be explained (God – He is exalted – willing). One scholar argued for the validity of this form of transmission and likened it to declaration and transference,[119] but that is not correct. There is a justification, which we mentioned, for the doctrine of those who permit transmission solely on the basis of declaration and transference. Nothing similar applies here and bequeathing is not close to either in that respect. God knows best.

VIII Discovery (*wijāda*).

> *Wijāda*, the verbal noun of *wajada – yajidu*, is a neologism unknown to the early Arabs. We heard from al-Muʿāfā b. Zakarīyā' al-Nahrawānī[120] – the great expert in a number of sciences – that later writers coined the word *wijāda* for reference to the knowledge taken from a written source (*ṣaḥīfa*) without audition, licensing or transference. This was done on the basis of the distinctions the early Arabs made between the various verbal nouns of *wajada* to discriminate between the different meanings of the verb. That is, when the early Arabs said, "He came across his camel which had strayed," the verbal noun is *wijdān*; when they said, "He found the thing he was seeking," the verbal noun is *wujūd*; for anger, the verbal noun is *mawjida*; for wealth, *wujd*; and for love, *wajd*.[121]

119 Al-Qāḍī ʿIyāḍ does this in *Ilmāʿ*, 115.

120 Abu 'l-Faraj al-Muʿāfā b. Zakarīyā' al-Nahrawānī (305/917–390/1000) was a Baghdadi judge. He was the most prominent exponent of the legal doctrines of Ṭabarī of his time; Sezgin, *GAS*, 1:522–3.

121 For a more complete discussion of this, see Edward Lane, *Lexicon*, 8:2924.

An example of discovery is when a student comes across someone else's book in that individual's own handwriting containing some ḥadīth which he relates, and the student has never met him – or he did meet him but did not hear from him the ḥadīth which he has found recorded in his handwriting – and he does not have a license from him or anything similar. He should say, "I found (*wajadtu*) in the handwriting of X" – or "I read in the handwriting of X," or "In the book of X in his handwriting is" – 'Y b. Z, informed us.'" Then he should mention his teacher and give the rest of the isnād and the text. Or he should say, "I found" – or "I read" – "in the handwriting of X from Y," and mention the person who transmitted to him and those above him. This has been continuously practiced in early and modern times. It falls under the heading of "interrupted" (*munqaṭiʿ*) and "loose" (*mursal*), however it is tinctured with "cohesion" on account of the statement, "I found in the handwriting of X." Sometimes someone commits misrepresentation (*dallasa*) by saying regarding the individual whose handwriting he found, "From X," or, "X said." That is a disgraceful misrepresentation *when it is such that it falsely promotes the impression that he heard the material from the teacher*, as was discussed above in the Category on misrepresentation. Some people speak carelessly and unqualifiedly apply "He transmitted to us" or "He informed us" to instances of discovery. Whoever does that opens himself up for criticism.

> When the student finds a ḥadīth in someone's composition and the composition is not in the handwriting of that individual, he should say, "X mentioned" – or "X said" – 'Y informed us,'" or, "X mentioned from Y." This is interrupted and does not contain any trace of cohesion.[122]

All of the above applies when the student is confident that it is the handwriting of the individual mentioned or his book. If this is not the case, then let him say, "It reached me from X" (*balaghanī ʿan fulān*), "I found from X" (*wajadtu ʿan fulān*), or similar expressions. Or let him plainly indicate the means of transmission he relied upon in that regard by using the expressions of some earlier scholars; for example, "I read in the book of X in his handwriting and Y informed me that it was the handwriting of X" or "I found in a book which I thought was in the handwriting of X" or "In a book the writer of which says that he is X b. Y is" or "In a book which is said to be in the handwriting of X is."

When the student wishes to transmit ḥadīth from a book ascribed to an author, let him not say, "X said such and such," until he becomes confident of the authenticity of the copy by his own collation of it – or some other trustworthy person's – with numerous other texts. We indicated this earlier at the end of

122 Although there can be no doubt about the accuracy of the text here, later writers tended to postpone the treatment of the point addressed in this passage to the general discussion below of texts not in their author's handwriting; e.g. ʿIrāqī, *al-Tabṣira wa-ʾl-tadhkira*, ed. Muḥammad b. al-Ḥusayn al-ʿIrāqī al-Ḥusaynī, 3 vols (Beirut, n.d.), 2:115.

Category 1. When that, or something like it, does not happen, let the student say, "It reached me from X that he said such and such," "I found in a copy of book X," or other similar expressions.

> In these times most people have become lax, applying without qualification unequivocal terminology to this kind of material without research or verification. One of them reads a book ascribed to a certain author and transmits from it ḥadīth from the author without becoming certain of the authenticity of the copy, saying, "X said such and such" or "X mentioned such and such." The correct course is the one presented above.

If the reader is knowledgeable and astute to the extent that, for the most part, omissions, slips and transpositions are not hidden from him, we hope that he will be permitted to apply without qualification an unequivocal expression [like "X said" or "X mentioned"] to the material he relates from that transmitter. So far as I can tell, many authors have been pleased to do that for the material they transmitted from the books of other people. Knowledge is with God (He is exalted).

All of this discussion concerns the particulars of transmitting by means of discovery. In regard to the permissibility of putting into practice the discovered material one has confidence in, we heard from one Mālikite that most of the Mālikite transmitters of ḥadīth, jurists and others do not regard this as valid. It is said that Shāfiʿī and certain of his thoughtful disciples endorsed the validity of acting on the material transmitted this way. One of the thorough Shāfiʿite scholars in theoretical law unequivocally ruled in favor of the necessity of acting upon the material once confidence in the ascription is attained. He said, "If what we said were presented to the majority of the scholars of ḥadīth, they would reject it." The opinion he unequivocally gave in favor of it is the only one possible in later ages. If putting a doctrine into practice did depend on its proper transmission (*riwāya*), it would become impossible to act on transmitted material, because of the infeasibility of meeting the standards of transmission in our time. This was discussed earlier in Category 1. God knows best.

al-Fārisī informed us. He said, The expert Abū Bakr al-Bayhaqī informed us. He said, Abu 'l-Ḥusayn b. Bishrān[8] informed us. He said, Abū ʿAmr b. al-Sammāk[9] informed us. He said, Ḥanbal b. Isḥāq[10] transmitted to us. He said, Sulaymān b. Aḥmad[11] transmitted to us. He said, al-Walīd – that is, Ibn Muslim[12] – transmitted to us. He said, "Awzāʿī used to say, 'This knowledge is a noble one which men received among themselves. When it went into books, those unworthy of it came among them.'" The disagreement over writing ḥadīth has disappeared and Muslims have come to agree unanimously on allowing and permitting it. If the ḥadīth had not been recorded in books, they would have become obliterated in later ages. God knows best.

Those who write and collect ḥadīth are under an obligation to focus their efforts on recording clearly the transmitted material they write down – or obtain in the handwriting of someone else – exactly as the transmitters related it, using the vowel signs and diacritical points necessary to eliminate ambiguity. Often someone confident of his intelligence and attentiveness is disdainful of this and that has unfortunate consequences. People are susceptible to forgetfulness and the first to forget was the first person. Providing the diacritical marks in a text prevents it from becoming unintelligible and marking the vowel signs prevents ambiguity. No one should concern himself with indicating those obvious things that are almost never doubtful. Indeed, whoever said, "Vocalize only what is obscure," spoke well. I read in the handwriting of ʿAlī b. Ibrāhīm al-Baghdādī in his book *Simāt al-khaṭṭ wa-ruqūmuhū*[13] (*The Characteristics and Forms of Script*) that scholars dislike marking the diacritical points and inflectional vowels unless the word is ambiguous. On the other hand, someone else recounted from some people that unambiguous words should be vocalized as well as the ambiguous. That is because the beginner and the non-expert in the discipline cannot distinguish an ambiguous word from an unambiguous one, or correct inflectional vowels from incorrect. God knows best.

The following is a discussion of some useful points related to the above:

---

8 Abu 'l-Ḥusayn ʿAlī b. Muḥammad b. ʿAbd Allāh b. Bishrān (328/939–415/1024) was a well-respected transmitter in Baghdad; Sezgin, *GAS*, 1:227.

9 Abū ʿAmr ʿUthmān b. Aḥmad b. ʿAbd Allāh al-Daqqāq (d. 344/955), known as Ibn al-Sammāk, was a ḥadīth scholar in Baghdad; Sezgin, *GAS*, 1:185–6.

10 Abū ʿAlī Ḥanbal b. Isḥāq b. Ḥanbal al-Shaybānī (193/809–273/886) was a cousin of the *imām* Aḥmad b. Ḥanbal; Sezgin, *GAS*, 1:510.

11 Abū Muḥammad Sulaymān b. Aḥmad al-Dimashqī was a respected transmitter of ḥadīth who could count a number of very distinguished scholars as his students. Late in his life he moved to Wāsiṭ and slid into a life of dissipation; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):3; Ibn Abī Ḥātim, *Jarḥ*, 4 (1):101.

12 Abu 'l-ʿAbbās al-Walīd b. Muslim al-Umawī (119/737–195/810) lived in Damascus and was an expert in the ḥadīth of the Syrians; Sezgin, *GAS*, 1:293.

13 I have not succeeded in identifying this individual. His book is described in Ḥājjī Khalīfa, *Kashf*, 2:col. 1001.

1. One should take more care to clarify [with diacritical marks, vowel signs, and so forth] doubtful proper names rather than other doubtful words, because proper names cannot be figured out by the sense of the passage and their correct reading cannot be inferred from the context.

2. For ambiguous words, it is recommended that one clarify them first in the body of the text and then write them in unconnected letters[14] in the margin opposite that place in the text. This is the fullest way to make them clear and the way furthest from ambiguity. The diacritical points and vowel signs of other words sometimes intrude from above and below on the words which one clarifies within the lines of the text, especially when the handwriting is small and the lines are narrow. This is the advice of a number of careful scholars. God knows best.

3. Tiny handwriting is condemned when there is no reason requiring it. We heard that Ḥanbal b. Isḥāq said, "Aḥmad b. Ḥanbal saw me writing in a small hand and said, 'Do not do that. The thing you need the most will betray you.'" We read that when one teacher saw an instance of small handwriting, he said, "This is the handwriting of someone who is not convinced that God (He is exalted) will provide a replacement [for the sheet of paper he was using]." A valid excuse for writing in a small hand is, for instance, that the writer does not find enough room on the paper, or that he is a traveler who needs to make his handwriting small so that the burden of his book will be lighter for him or something like that. God knows best.

4. Precision, without either excessive looseness or excessive compression,[15] is preferred in the student's handwriting. We read from Ibn Qutayba[16] that ʿUmar b. al-Khaṭṭāb (God be pleased with him) said, "The worst handwriting is scrawling and the worst recitation is spluttering. The best handwriting is the clearest." God knows best.

5. Just as the letters with diacritical points are made clear by pointing, so should the letters without diacritical points be fixed with a sign to indicate the absence of pointing. The way that people clarify these letters varies. Some invert the points, putting the points which belong above the pointed letters under the

14 Sakhāwī explains that in this way a further degree of clarity is attained since there are a number of Arabic letters which appear similar when written in connected form but differ considerably in their unconnected form; *Fatḥ al-Mughīth*, 2:149.

15 For the meaning of *al-mashq wa-'l-taʿlīq*, see Sakhāwī, *Fatḥ al-Mughīth*, 2:151 and Franz Rosenthal, "Abū Ḥayyān at-Tawḥīdī on Penmanship," *Four Essays on Art and Literature in Islam* (Leiden, 1971), 29, n. 4.

16 Abū Muḥammad ʿAbd Allāh b. Muslim b. Qutayba al-Dīnawarī (213/828–276/889) was a polymath who made important contributions to a number of disciplines; *EI*[2], 3:844–7; Sezgin, *GAS*, 8:161–5.

analogous unpointed letters. So they place points under *rāʾ*, *ṣād*, *ṭāʾ*, *ʿayn* and the other unpointed letters like them. One of the practitioners of this said that the points under the unpointed *sīn* should be spread out in a row while those which are over the pointed *shīn* should be arranged like a tripod. Some people make the sign indicating the absence of pointing over the unpointed letters in the shape of a nail paring resting on its back. Some put under the unpointed *ḥāʾ* a small unconnected *ḥāʾ*, and do the same under the *dāl*, *ṭāʾ*, *ṣād*, *sīn*, *ʿayn* and the rest of the ambiguous unpointed letters. These are the widespread and well-known forms of the signs indicating that a letter is unpointed. There are also signs found in numerous old books which many people do not understand, like the sign of those who make a small line over an unpointed letter and that of those who put something shaped like a *hamza* under an unpointed letter. God knows best.

6. No one should employ a personal system of signs in his book which no one else can understand and which throws others into confusion. Some who collect in their book several different transmissions of a text and signal the relation of each transmitter with one or two letters from his name and the like do this. If the writer explains in the beginning or the end of his book what he means by those signs and symbols, there is no problem. Nevertheless, it is better that the writer avoid using symbols. He should write for each transmission the name of its transmitter completely in a shortened form and not merely write a sign for some of it. God knows best.

7. The student should place a circle between two ḥadīth to separate and distinguish them. We read that Abu ʾl-Zinād, Aḥmad b. Ḥanbal, Ibrāhīm b. Isḥāq al-Ḥarbī and Muḥammad b. Jarīr al-Ṭabarī[17] (God be pleased with them) were among the authorities who did that. The expert al-Khaṭīb [al-Baghdādī] recommended that the circles be hollow. When he collated the text, he put a dot in the circle that followed each ḥadīth he had finished collating or he drew a line through its center. He said, "Some scholars did not use to count something as part of what they had heard unless it was marked that way," or words to that effect.[18] God knows best.

8. It is reprehensible for someone to write a name like "ʿAbd Allāh, the son of X, the son of Y" with *ʿAbd* at the end of a line and the rest at the beginning of the next line. In the same way, it is reprehensible with "ʿAbd al-Raḥmān, the son of X" – and the rest of the names containing *ʿAbd* with a name of God (He is exalted) – that the *ʿAbd* be written at the end of a line with the name of God and the rest of the lineage at the beginning of the next line. Similarly, it is

17 Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī (ca. 224/839–310/923) was one of the greatest religious scholars in Islam. He composed significant works in a number of fields, including history, Qurʾān commentary, law and ḥadīth; *EI²*, 10:11–15; Sezgin, *GAS*, 1:323–8.

18 *Jāmiʿ*, 136.

undesirable for "The Messenger ... said" (*qāla Rasūl*) to be written at the end of a line with "of God, May God – He is exalted – bless and save him and his family (*Allāhi ṣalla ʾllāhu taʿālā ʿalayhi wa-ālihī wa-sallama*), and the like, being written at the beginning of the next line. God knows best.[19]

9. The student should make sure to write "May God bless and save him" upon the mention of the name of the Messenger of God (Peace be upon him) and not tire of repeating the invocation upon each repetition of it. Indeed, that is one of the greatest benefits which the collectors and copyists of ḥadīth can readily accrue and whoever neglects it misses a great opportunity. We have heard some good dreams regarding those who did that. Every time someone writes the invocation it is a prayer which he invokes anew, rather than words which he just transmits. For that reason, in this matter the copyist is not bound by what he is relating and is not limited to what appears in the original text. The same is true for praising God (He is praised) upon the mention of His name with "He is mighty and great" (*ʿazza wa-jalla*), "He is blessed and exalted" (*tabāraka wa-taʿālā*) and similar expressions. When it is found that one of these invocations already appears in the relation, the care to set it down it and make it clear should even be greater.

> Surviving documents in the handwriting of Abū ʿAbd Allāh Aḥmad b. Ḥanbal (God be pleased with him) show that he sometimes neglected to write the invocation after the mention of the name of the Prophet (Peace be upon him). The reason for that may have been that in this matter he preferred to to limit himself to the text as it appeared in the transmission and attaching the invocations for every transmitter who preceded him was too much for him. Abū Bakr al-Khaṭīb said, "I read that he used to invoke blessings on the Prophet (Peace be upon him) verbally rather than in writing. Other early authorities disagreed with Aḥmad b. Ḥanbal in that matter. It is related that ʿAlī b. al-Madīnī and ʿAbbās b. ʿAbd al-ʿAẓīm al-ʿAnbarī[20] said, 'We never gave up invoking the blessing on the Messenger of God (Peace be upon him) in every ḥadīth we heard. Sometimes we were in a hurry and we would then leave spaces for the invocations in each ḥadīth in the book, so we could go back later to write them in.' "[21] God knows best.

19 The fear here is that a reader could inadvertently interpret the expressions in an impious fashion. In the first case, if the reader did not see the previous line with *ʿAbd*, he would read the blasphemous phrase, "God, the son of X, the son of Y, said" In the second case, if he did not see "The Messenger of – said," he would read the formula, "God, may God – He is exalted! – bless him and save him and his family," which at best is theologically confusing.

20 Abu 'l-Faḍl ʿAbbās b. ʿAbd al-ʿAẓīm al-ʿAnbarī (d. 246/860) was a ḥadīth expert from al-Baṣra; Dhahabī, *Siyar*, 12:302–3.

21 *Jāmiʿ*, 135–6.

In writing the invocations, the student should avoid two deficiencies: (a). writing them abbreviated in form, representing them symbolically with a couple of letters, or something similar; (b). writing them abbreviated in sense, not writing "and save him" (*wa-sallama*), although examples of this are found in the handwriting of some early scholars.

> I heard Abu 'l-Qāsim [or Abu 'l-Fatḥ or Abū Bakr] Manṣūr b. ʿAbd al-Munʿim and Umm al-Muʾayyad bint Abi 'l-Qāsim,[22] through my recitation to them. They said, We heard Abu 'l-Barakāt ʿAbd Allāh b. Muḥammad al-Furāwī[23] verbally say, I heard the Qurʾān reciter Ẓarīf b. Muḥammad[24] saying, I heard the expert ʿAbd Allāh b. Muḥammad b. Isḥāq[25] say, I heard my father saying, I heard Ḥamza al-Kinānī saying, "I used to write ḥadīth and upon the mention of the Prophet, I wrote, 'May God bless him,' without writing 'and save him.' Then, I saw the Prophet (Peace be upon him) in a dream and he said to me, 'Why do you not complete the invocation of blessings on me?' After that I never wrote 'May God bless him,' without writing 'and save him.'" It is also detestable for the student to limit himself to writing "May peace be upon him" (*ʿalayhi 'l-salām*). God knows best.

10. The student should collate his book with the book that he actually heard (*aṣl samāʿihi*) and the book of his teacher (*aṣl shaykhihī*) which he is actually relating from him, even in a case of licensing. We heard that ʿUrwa b. al-Zubayr (God be pleased with them) asked his son Hishām, "You wrote?" and he answered yes. Then ʿUrwa asked, "Did you collate your book?" He answered no and ʿUrwa replied, "You did not write!" We heard that the *imām* Shāfiʿī and Yaḥyā b. Abī Kathīr said, "Someone who writes and does not collate is like someone who uses the privy and does not wash afterwards." We heard that al-Akhfash[26] said, "When a book is copied without collation and then another uncollated copy is made from that copy, the text stops being Arabic."

The best collation is the student's personal collation of his book against that of his teacher, in the presence of the teacher while he is transmitting the text to him from his own book, on account of the elements of care and exactitude which

---

22 Umm al-Muʾayyad Zaynab bint Abi 'l-Qāsim ʿAbd al-Raḥmān (d. 615/1218) was transmitter of ḥadīth in Nishapur who was sought out by her contemporaries; Dhahabī, *Siyar*, 22:85–6.

23 Abu 'l-Barakāt ʿAbd Allāh b. Muḥammad al-Furāwī was the grandfather of Ibn al-Ṣalāḥ's teacher Manṣūr b. ʿAbd al-Munʿim. He was a respected transmitter and died of starvation and exposure in 549/1155 during the attack of the Ghuzz on Nishapur; Dhahabī, *Siyar*, 20:227–8.

24 Abu 'l-Ḥasan Ẓarīf b. Muḥammad al-Ḥīrī was a scholar of ḥadīth from Nishapur who died in 517/1124 at the age of eighty-eight; Dhahabī, *Siyar*, 19:375–6.

25 This appears to be Abu 'l-Ḥasan ʿAbd Allāh (or ʿUbayd Allāh) b. Muḥammad b. Isḥāq (d. 462/1070), the son of Abū ʿAbd Allāh b. Manda; *EI*², 3:863; Dhahabī, *Siyar*, 18:355.

26 This al-Akhfash (literally, "dim-eyes") appears to have been Abū ʿAbd Allāh Aḥmad b. ʿImrān b. Salama (d. ca. 260/874), a grammarian, lexicographer and poet from Syria; Sezgin, *GAS*, 8:241.

that procedure brings together from the two sides [that is, the student's eyes and his ears[27]]. The collation lacking these characteristics falls short of the level of the prescribed collation to the extent that it lacks them. What we mentioned is superior to the blanket declaration of the expert Abu 'l-Faḍl al-Jārūdī al-Harawī:[28] "The most truthful collation is alone by yourself."

The auditors who do not possess a copy of the text should sit with someone else and look into his copy, especially if they want to transmit from it. Indeed, it has been related that Yaḥyā b. Maʿīn was asked about someone who did not look in the book while the transmitter was reciting: "Is it permissible for him to transmit that book from his teacher?" He said, "In my opinion it is not permissible, however the audition of the generality of teachers is that way." This is one of the dictates of those strict in transmission and their doctrine will be mentioned below (God – He is exalted – willing). The correct view is that this is not stipulated and the audition is valid, even if the student does not look in the book at all at the time of the recitation. Furthermore, it is not stipulated that the student personally collate his text. Rather, it is enough for him that his copy be collated with the original text of the transmitter, even if that does not take place at the time of the recitation and even if someone else does the collating, if that person is reliable and one may be confident that he will be accurate.

It is also permissible for the student's text to be collated against a copy (*farʿ*) which had been collated in the prescribed manner with the text of his teacher, the text used in the audition. The same is true if he collates his text with the original text which the text of his teacher was collated with, because the desired aim is that the text of the student be in conformity with the text heard at his audition and the text of his teacher, irrespective of whether that occurs through an intermediary or not. This is not enough for those who say, "The student's collation with anyone but himself is not valid. He may not rely on anyone else and there must not be any intermediary between him and the book of the teacher. So let him personally collate his copy with the original, letter by letter, so that he becomes confident and certain that his copy agrees with the teacher's." This is an abandoned doctrine. It is one of the doctrines of strict scholars that is repudiated in our age. God knows best.

When the student does not collate his book against the original: the professor Abū Isḥāq al-Isfarāyīnī was asked about the permissibility of a student's relation from a text of this description and he permitted it. The expert Abū Bakr al-Khaṭīb also permitted it and explained his condition. He stated that it is stipulated that the student's copy must be transmitted from the original and that, when he relates

27 See Sakhāwī, *Fatḥ al-Mughīth*, 2:169–70.

28 Despite the inherent implausibility, the sources maintain that there were two ḥadīth scholars named "Abu 'l-Faḍl Muḥammad b. Aḥmad b. Muḥammad al-Jārūdī al-Harawī" living a century apart. The first is known as "al-Shahīd" (the martyr) because he supposedly died a heroic death at the hands of the Qarmaṭians in Mecca in 317/930; Dhahabī, *Siyar*, 14:538–40. The second is said to have died in 413/1023; Dhahabī, *Siyar*, 17:384–6.

it, he must make clear that he did not collate it. He related that his teacher Abū Bakr al-Barqānī asked Abū Bakr al-Ismāʿīlī, "May someone transmit something he wrote from a teacher and did not collate with his original text?" He said, "Yes, but he must make clear that he did not collate it." Al-Khaṭīb said, "This is the doctrine of Abū Bakr al-Barqānī. He transmitted to us many ḥadīth for which he said, "X informed us, and I did not collate it with his original text."[29] A third condition is also necessary and this is that the transmitter of the copy made from the original should not be poor in transmitting but should rather be a sound transmitter who makes few mistakes. (God knows best.) The student should also direct his attention to his teacher's book vis-à-vis those above him, in a fashion similar to what we described in reference to his own book. He should also not be like certain students who regard as valid the audition of a book recited to a teacher from any copy which happens to be at hand. God knows best.

11. The preferred method of supplying a textual omission in the margins – and it is called an "addendum" (*laḥaq*) – is for the student to make a line going up from the spot of the omission in the line of text and then curve it for a short distance between the two lines of text in the direction of the spot in the margin where he will write the addendum. He should begin writing the addendum in the margin opposite the curved line. Let that be in the right margin. If it[30] is near the middle of the page, let the addendum be written – if there is room for it – going up toward the top of the page, and not down toward the bottom. When the addendum is two or more lines long, the student should not begin the lines going from the bottom to the top, but rather begin them going from the top to the bottom, so that the end of the lines is in the direction of the center of the page, when the insertion is on the right margin; and when they are on the left margin, their end is toward the edge of the page. "It is correct" (*ṣaḥḥa*) should be written at the end of the addendum. Some people write "It returned" (*rajaʿa*) with "It is correct."

> At the end of the addendum, some people write the word which occurs next to it at the place of the insertion inside the text to indicate the continuity of the passage. This is the preference of some of the North African practitioners of this craft and that of an Easterner, the judge Abū Muḥammad b. Khallād[31] – the author of the book *al-Fāṣil bayn al-rāwī wa-'l-wāʿī* – among certain others. That is not satisfactory, since many times words are actually repeated in a passage, so this repetition sometimes causes some people to think mistakenly that this is an instance of that. The judge Ibn Khallād also recommended in his book that the curve of

29 *Kifāya*, 239.

30 Although *sāqiṭ* would appear to be the logical antecedent here, the text requires a grammatically feminine form.

31 *Muḥaddith al-fāṣil*, 606–7.

the line for supplying the omission be extended from its place in the text to connect it with the beginning of the addendum in the margin.[32] This is also unsatisfactory. While it does more clearly indicate where the addendum belongs, it blackens the book and marks it up, especially if there are many addenda. God knows best.

We recommended that the addendum be written going toward the top of the page, lest another omission should have to be supplied later. If the student were to write the first addendum going down toward the bottom, he would not find the margin opposite the next omission free for its addendum. When he writes the first addendum going up, he finds the opposite margin free for whatever omissions he encounters after that. We also said that he should supply the addendum on the right side, because, if he were to put it on the left, often another omission appears further on in the same line.[33] If he also puts the second addendum on the left side opposite the line, the two addenda will become mixed-up. If he supplies the second addendum on the right side, the curve for supplying the addendum on the left side and the one on the right side will meet or face each other such that it will look like the words between them are being struck out. On the other hand, when the student supplies the first addendum on the right side and then supplies the second on the left, they do not meet and no confusion is entailed. However, if the omission occurs at the end of the line, there is no reason then for not supplying it on the left, because of the proximity of the omission to the margin and because the above-mentioned justification no longer holds, since we do not fear the appearance of another omission further on in the same line. When the omission is at the beginning of the line, the necessity of supplying it on the right side is further confirmed on account of the issue of proximity we brought up, in addition to the other reasons discussed above.

Commentary, the notation of errors and variant readings from different transmissions or different copies of the text or similar material not part of the original text which is to be supplied in the margins: the expert al-Qāḍī ʿIyāḍ (God bless him) held the view that a line of insertion should not be used for this kind of material. This way ambiguity does not arise with this foreign material being considered part of the original text. The line is to be used only for what belongs to the original text itself. However, to mark the word for which the additional material was intended, a sign like the "latch" (*ḍabba*) or the one indicating that the word is correct (*taṣḥīḥ*)[34] is sometimes placed over it.[35] I say: the line of insertion is better and clearer. The character of this supplementary material inherently eliminates any ambiguity. This supplement differs from the other kind belonging to the original text in that the line of the latter comes between the two words

32 *Muḥaddith al-fāṣil*, 606–7.
33 Arabic is written from right to left.
34 For these signs, see the next section.
35 *Ilmāʿ*, 164.

bracketing the omission and the line of the former occurs over the actual word for the sake of which the supplementary material in the margin is cited. God knows best.

12. One of the concerns of skillful and exact students is to take care in "marking as correct" (*taṣḥīḥ*), "latching" (*taḍbīb*) and "marking as faulty" (*tamrīḍ*). "Marking as correct" consists of writing "It is correct" (*ṣaḥḥa*) above the reading or in its vicinity. This is done only for something that is correct in regard to transmission and sense but that is open to doubt or dispute. "It is correct" is written above it so that it be known that it has not been overlooked and that it has been accurately written and that it is correct in that form.[36]

The symbol of "latching" – it is also termed "marking as faulty" – is placed over a reading which is established as appearing that way from the standpoint of transmission, but is corrupt in form or sense, or is weak or defective. It may, for instance, be impermissible in terms of Arabic usage or seem odd to speakers of Arabic, with most of them rejecting it. It may also have been misread (*muṣaḥḥaf*) [by a previous copyist]; or one word or more may have been omitted from the passage; or something along those lines. A line, the beginning of which is like the letter *ṣād*, is extended above something like this. It is not written on the indicated word lest it be thought that the word is being struck out. It is like the letter *ṣād* of the word *ṣaḥḥa* with an extension rather than the *ḥāʾ*. It is written in this way to distinguish between what is absolutely correct, from the standpoint of transmission and in other ways, and what is correct from the standpoint of transmission but not in any other way. For this reason, "It is correct" is not written in complete form over it. Writing the word "defective" (*nāqiṣ*) over a defective word also indicates its faultiness and deficiency, despite the soundness of its transmission and relation. This alerts anyone who looks in the book that the copyist noticed the defective word and has conveyed it as he found it. Perhaps, someone else will give him a correct reading or the reading which does not now seem correct to him will seem correct later on. If he had changed the word and corrected it to the best of his understanding at the time, he would be liable to what has befallen more than one imprudent scholar who changed a text and the correct reading turned out to be the one they rejected and the corrupt reading the one they "corrected" it to.

> In regard to calling that symbol a *ḍabba* [literally, a door latch or the piece of material patched over a crack or break; for example, in a vessel or a piece of wood], we read from the lexicographer Abu 'l-Qāsim Ibrāhīm b. Muḥammad – known as Ibn al-Iflīlī[37] – that this is because the word

---

36 For an instance of this which found its way into a printed text, see Sakhāwī, *Fatḥ al-Mughīth*, 3:13, l. 19.

37 Ibn al-Iflīlī (352/963–441/1050) combined expertise in grammar and lexicography with a broad knowledge of poetry and rhetoric. Qifṭī, *Inbāh al-ruwāh ʿalā anbāʾ al-nuḥāh*, ed. Muḥammad Abu 'l-Faḍl Ibrāhīm, 4 vols (Cairo, 1369/1950–73), 1:183–4.

> is "locked up" by it and not readable, as if the door latch were locked. (God knows best.) Because the *ḍabba* occurs over a reading containing imperfections, it is also like the piece of material which is placed over a crack or break. So the name of this symbol was taken from that word. Borrowings of this kind are not unheard of.

One of the other places for "latching" is the point in an isnād where "looseness" (*irsāl*) or "interruption" (*inqiṭāʿ*) occurs. "Latching" the point of looseness and interruption is customary for scholars. That is similar to what was mentioned above about "latching" a defective reading.

> In some old ḥadīth manuscripts in isnāds containing a number of transmitters whose names are placed in conjunction with one another, one finds a symbol similar to the *ḍabba* between the names. Someone with little experience may mistakenly believe that it is a *ḍabba* when it is not. It seems that it is the symbol of connection between them which was written to confirm their conjunction for fear that "*ʿan*" (from) would be put in the place of "*wāw*" (and). (Knowledge belongs to God. He is exalted). Some copyists occasionally abbreviate the symbol "It is correct" so that its shape comes to resemble that of the "*ḍabba*." Perspicacity is one of the best things that can be bestowed on a person. God knows best.

13. When something that does not belong occurs in a book, it is eliminated by striking out (*ḍarb*), scratching out (*ḥakk*), erasure[38] or some other way. Striking out is superior to scratching out and erasing. We heard that the judge Abū Muḥammad b. Khallād (God bless him) said, "Our colleagues say, 'Scratching out is an accusation.' "[39] Someone informed me that al-Qāḍī ʿIyāḍ said, "I heard our teacher Abū Baḥr Sufyān b. al-ʿĀṣī al-Asadī[40] relating that one of his teachers used to say, 'The teachers of old used to disapprove of bringing a knife to a ḥadīth class, in order that nothing be peeled away, because sometimes something that is peeled away in one class is established as sound in another transmission. The book may be heard another time from a different teacher with what was peeled off or scratched away from the transmission of the first teacher being correct in the transmission of the other. So then the student needs to restore it after it was peeled off. When a line is drawn over the reading on account of the transmission of the first teacher and it is established as being correct by the second teacher, the symbol standing for the second teacher above it is enough to establish its correctness.' "[41]

---

38 Sakhāwī defines "*maḥw*" as "the removal of words without scraping, where that is possible because the writing is on a tablet or on parchment or freshly written on very polished paper." This he explains is done with one's fingers or a rag; *Fatḥ al-Mughīth*, 2:180.

39 *Muḥaddith al-fāṣil*, 606.

40 Abū Baḥr b. al-ʿĀṣī was an Andalusian grammarian who died in 520/1126 at over eighty years of age; Dhahabī, *Siyar*, 19:515–16.

41 *Ilmāʿ*, 170.

There is disagreement over the best method of striking out. We heard that Abū Muḥammad b. Khallād said, "The best striking out does not obliterate the word being struck out. Rather writing a good clear line above the word indicates that it is invalid and the word can still be read under the line."[42] We heard from al-Qāḍī ʿIyāḍ something to the effect that the preferences of precise writers differ regarding striking out.[43] Most of them favor extending a line over the portion of the text to be struck out, through the struck-out words. That is also called "splitting" (*shaqq*). Others do not draw the line through the portion of text, but rather fix it above it. However, they curve the ends of the line over the beginning and the end of the passage to be struck out. Some others regard that as a disfigurement and view it as marking up and defacing the page. Instead, they enclose the beginning of the passage to be struck out with half a circle and do the same at the end. When the passage to be struck out is long, sometimes they do that at the beginning and the end of each line of the passage. However, sometimes it suffices entirely to enclose the beginning of the passage and its end. There are some teachers who regard both striking out and bracketing the passage with half circles as disfiguring. They are content with a small circle at the beginning and the end of the superfluous passage. They call the small circle a "zero" (*ṣifr*), as the arithmeticians do.[44] Occasionally some scholars wrote "no" (*lā*) at the beginning of the passage to be deleted and "until" (*ilā*) at the end of it. Something like this works well for what is established in one relation and omitted in another. God knows best.

The striking out of unintentionally repeated words: the judge Abū Muḥammad b. Khallād al-Rāmahurmūzī (God bless him for his precedence) has anticipated us in the discussion of this. We heard that he said, "Some of our colleagues stated, 'Of the two occurrences of the word, the one more deserving of being invalidated is the second, because the first was properly written and the second was written by mistake. So the mistake is more deserving of invalidation.' Others said, 'The book is a symbol of what is to be read. The occurrence of the word more clearly indicative of what is to be read and the finer of them in terms of shape is more deserving of preservation.'"[45] Finally, al-Qāḍī ʿIyāḍ came and made an excellent distinction. He opined that, if the repetition of the word is found at the beginning of a line, let the second occurrence be struck out, to protect the beginning of the line from markings and defacement. If the repetition is found at the end of a line, the first occurrence should be struck out, to protect the end of the line. Keeping the beginnings and the ends of the lines free from that is

42 *Muḥaddith al-fāṣil*, 606.

43 *Ilmāʿ*, 171.

44 For writing the zero in Arabic as a circle instead of the more usual dot, see Franz Rosenthal, *The Technique and Approach of Muslim Scholarship* (Rome, 1947), 16, n. 1. This fundamental study contains a translation (pp. 8–18) of the chapter concerning books and writing from ʿAlmawī's *al-Muʿīd fī adab al-mufīd wa-'l-mustafīd*, which amplifies many of the points discussed in this Category.

45 *Muḥaddith al-fāṣil*, 607.

best. If one occurrence of the repeated word comes at the end of a line and the other at the beginning of the next line, let the one at the end of the line be struck out, because it is more important to respect the beginning of a line. If the repetition occurs in the second or first term of a genitive construction, or in an adjective or the word it modifies, or something similar, we no longer take into account the beginning or the end of the line, but rather we respect the continuity between the two terms of the genitive construction, and so forth, in drawing the line. So, we do not separate them with the striking out and we strike out the outer word of the repetition, rather than the inner one.

Erasing is like scraping[46] in regard to the treatment that was discussed above.[47] There are various ways to do it. One of the strangest – although it is the safest – is what is related from Saḥnūn b. Saʿīd al-Tanūkhī[48] – the Mālikite authority – to the effect that he sometimes wrote something and then licked it off. What we heard about Ibrāhīm al-Nakhaʿī (God be pleased with him) saying, "Ink on a man's clothes and lips is a sign of good character," also refers to that. God knows best.

14. For works containing differing transmissions of the same text, let the student undertake to record accurately the differences in his book and make a clear distinction between them, so that the transmissions do not become mixed up and confused and do not trip him up. The way to do this is for him to put down first the text of his book according to one particular transmission. Then, either in the margins or somewhere else, he attaches the additions from another relation, signals the omissions and records the differences. In each case he should designate everyone who related it, giving his full name. If he uses a symbol of one or more letters for the name, then he should, as was said above, explain what the symbol means at the beginning or end of his book, in case he forgets with the passage of time or his book comes into the possession of someone else who will fall into confusion and error because of his symbols. When there are many different relations, one is sometimes compelled to limit oneself to symbols.

For discriminating between different transmissions, some scholars felt it was enough to designate the supplementary relation with red ink. The Easterner Abū Dharr al-Harawī[49] and the Westerner Abu 'l-Ḥasan al-Qābisī did that, as did many other early teachers and recorders of ḥadīth. When there is an addition

---

46 *Kashṭ*, according to Sakhāwī, is "scraping the paper with a knife or something similar;" *Fatḥ al-Mughīth*, 2:180.

47 This is somewhat oddly phrased since "scraping" has not been mentioned until now. Ibn al-Ṣalāḥ may have regarded *kashṭ* as a synonym of *ḥakk*.

48 The great North African scholar Abū Saʿīd ʿAbd al-Salām, nicknamed Saḥnūn, (160/777–240/855) was the author of the influential legal guide *al-Mudawwana al-kubrā*; *EI²*, 8:843–5; Sezgin, *GAS*, 1:468–71.

49 Abū Dharr ʿAbd b. Aḥmad b. Muḥammad al-Harawī (ca. 355/966–434/1043) was a Mālikite in law and a conservative Ashʿarite in theology. He composed a number of works on ḥadīth; Sezgin, *GAS*, 1:231.

in the supplementary relation of the text of the book, the student writes it in red. If there is an omission in the supplementary relation and the additional material is in the relation recorded in the main text of the book, he brackets that material in red. Whoever does this should make clear at the beginning or the end of the book to whom the relation marked with red belongs, as was stated above. God knows best.

15. For the most part, the writers of ḥadīth have come to confine themselves to using symbols for *ḥaddathanā* (He transmitted to us) and *akhbaranā* (He informed us). That has spread and taken over to the point where it is hardly ever confusing. For *ḥaddathanā* the last half is written; that is, *thāʾ*, *nūn*, *alif*; and sometimes only the pronoun is written; that is, *nūn* and *alif*. For *akhbaranā*, the aforementioned pronoun is written with an initial *alif*. It is not good the way certain scholars write *akhbaranā* with an *alif* in addition to the first symbol of *ḥaddathanā* we mentioned, even if Bayhāqī was one of those who did this.[50] Occasionally a *rāʾ* is written after the *alif* in the symbol for *akhbaranā* and a *dāl* at the beginning of the symbol for *ḥaddathanā*. The expert Abū ʿAbd Allāh al-Ḥākim, Abū ʿAbd al-Raḥmān al-Sulamī[51] and the expert Aḥmad al-Bayhāqī (God be pleased with them) are some of those in whose handwriting I have seen a *dāl* in the symbol for *ḥaddathanā*. God knows best.

When a ḥadīth has two or more isnāds, at the transition from one isnād to another some scholars write a symbol shaped like a *ḥāʾ*; that is, an unpointed, unconnected letter *ḥāʾ*. We have received no [convincing] explanation for this from any reliable person.

> However, I have found in the handwriting of the professor and ḥadīth expert Abū ʿUthmān al-Ṣābūnī,[52] the expert Abū Muslim ʿUmar b. ʿAlī al-Laythī al-Bukhārī[53] and the jurist and ḥadīth scholar Abū Saʿd al-Khalīlī[54] (God bless them) the word *ṣaḥḥa* (It is sound) unambiguously written in

---

50 Written without pointing, the *thāʾ-nūn-alif* of *ḥaddathanā* is identical to the *bāʾ-nūn-alif* of this abbreviation of *akhbaranā*. Suyūṭī (*Tadrīb al-rāwī*, 2:87) felt that *alif-bāʾ-nūn-alif* might be mistaken for the abbreviation of *ḥaddathanā* while Sakhāwī (*Fatḥ al-Mughīth*, 2:190) suggested that Ibn al-Ṣalāḥ feared that it might be read as *anbaʾanā* or an abbreviation of it.

51 Abū ʿAbd al-Raḥmān Muḥammad b. al-Ḥusayn al-Sulamī (325/936 or 330–412/1021) was one of the greatest of the early Sufis and the author of a number of important works on topics related to mysticism, including the biographical dictionary *Ṭabaqāt al-Ṣūfiya* (ed. J. Pedersen, Leiden, 1960); *EI²*, 9:811–12; Sezgin, *GAS*, 1:671–74.

52 Abū ʿUthmān Ismāʿīl b. ʿAbd al-Raḥmān b. Aḥmad al-Ṣābūnī (373/983–449/1057) was a scholar famed for his piety and knowledge; Dhahabī, *Siyar*, 18:40–44.

53 Abū Muslim ʿUmar b. ʿAlī al-Laythī al-Bukhārī (d. 466/1074 or 468) composed a work entitled *Musnad al-Saḥīḥayn*; Dhahabī, *Siyar*, 18:407–9.

54 This may be the Abū Saʿd Muḥammad b. Aḥmad b. Muḥammad b. al-Khalīl al-Khalīlī (467/1075–548/1153) whom Abū Saʿd al-Samʿānī identifies as one of his teachers; *al-Ansāb*, 2:394–5; Ibn al-Athīr, *al-Lubāb fī tahdhīb al-Ansāb*, 3 vols (Beirut, n.d.), 1:458.

place of the *ḥā*ʾ, and this suggests that the *ḥā*ʾ is an abbreviation of *ṣaḥḥa*. It is good to place *ṣaḥḥa* here so that no one mistakenly believes the ḥadīth that goes with the isnād has been omitted and to prevent the two isnāds from being combined into a single isnād. Someone whom I met on a journey in Khurāsān related to me from an Isfahani whom he described as possessing merit that it is an unpointed letter *ḥā*ʾ from the word *taḥwīl* (transition); that is, from one isnād to another. I once consulted a North African scholar about it. I related to him from a ḥadīth scholar I had met that the unpointed *ḥā*ʾ represents the word *al-ḥadīth*. He said to me, "The people of North Africa – and I do not know of any disagreement among them – write it as an unpointed *ḥā*ʾ and when one of them encounters it in reciting, he says, '*al-ḥadīth*.'" He told me that he had heard a Baghdadi also say that it is an unpointed *ḥā*ʾ and that when some of them come across it in their recitation, they say, "*ḥā*," and continue. I asked the well-traveled expert Abū Muḥammad ʿAbd al-Qādir b. ʿAbd Allāh al-Ruhāwī[55] (God bless him) about it. He said that it is the *ḥā*ʾ from *ḥāʾil* (divider); that is, it separates two isnāds. He said, "Nothing is said when one comes across it in reciting." He denied that it is from the word *al-ḥadīth* or the other words. He was not acquainted with anything else from any of his teachers and they included a number of the ḥadīth experts of his day. I think it best – and God is the one who grants success – that the reciter say, "*ḥā*," when he comes across it and continue. This is the most cautious way and the most equitable. Knowledge belongs to God (He is exalted).

16. The expert al-Khaṭīb stated "that after the phrase 'In the name of God, the Compassionate and Merciful,' the student should write the name (*ism*) of the teacher from whom he heard the book, his paidonymic (*kunya*) and lineage (*nasab*) and then put forth what he heard from him verbatim." Al-Khaṭīb went on to add: "When he comes to write the book he heard, he should write over the words 'In the name of God,' and so forth, the names of those who heard the book with him and the date of the audition. If he likes, he may alternatively write that information in the margin of the first page of the book. Our teachers did it both ways."[56] Writing the list of auditors (*tasmīʿ*) where he said is safest and most appropriate because it will not be hidden from those in need of it. There is also nothing wrong with writing it at the end of the book, on the outside of it or wherever it can be easily found. The list of auditors should be in the script of a trustworthy person whose handwriting is not unknown. There is no harm then in the teacher granting the audition not endorsing the list of auditors in his own

55 Abū Muḥammad ʿAbd al-Qādir b. ʿAbd Allāh al-Ruhāwī (536/1142–612/1215) was one of the greatest ḥadīth transmitters in the region of the Jazīra during his lifetime; Dhahabī, *Siyar*, 22:71–5.

56 *Jāmiʿ*, 133.

hand.[57] Likewise, there is nothing wrong with the owner of the book, if he is trustworthy, merely recording his audition in his own hand. Reliable scholars have long done this.

> The teacher Abu 'l-Muẓẓafar, the son of the expert Abū Saʿd al-Marwazī [al-Samʿānī] transmitted to me in Marv from his father from an inhabitant of Isfahan who transmitted to him that in Baghdad ʿAbd al-Raḥmān b. Abī ʿAbd Allāh b. Manda[58] recited a ḥadīth monograph to Abū Aḥmad al-Faraḍī[59] and requested that he sign it as a guarantee for it. Abū Aḥmad said to him, "My son, you must be veracious. When you become known for that, no one will call you a liar and you will be regarded as truthful in what you say and transmit. When that is not the case, if they were to say to you, 'This is not the handwriting of Abū Aḥmad al-Faraḍī,' what would you say to them?"

The writer of the list of auditors must be attentive and careful. He should make clear in unambiguous terms the identity of the auditor, the material heard and the teacher from whom it was heard. He must avoid laxity in recording the names of the auditors and beware of leaving out the name of any of the auditors for an impure motive. There is nothing wrong if the writer of the list of auditors (*muthabbit al-samāʿ*) does not personally attend the entire audition, but draws it up relying on information from someone who was present and whose word he can trust (God – He is exalted – willing).

It is shameful for the owner of a book to conceal it from someone whose name is inscribed in the list of auditors and to prevent him from transferring the record of his audition (*naql samāʿihi*) and copying the book.

> When the owner does lend it to him, the borrower should not be slow in returning it. We heard that Zuhrī said, "Beware of the *ghulūl* of books!" Someone asked him, "What is 'the *ghulūl* of books'?" He said, "Withholding them from their owners." We heard that al-Fuḍayl b. ʿIyāḍ[60] (God be pleased with him) said, "It is not the act of a pious man nor that

---

57 The transmitter would customarily endorse the certificate of audition by personally writing *hādhā ṣaḥīḥ* or something to that effect and signing his name; see Ṣalāḥ al-Dīn al-Munajjid, "*Ijāzāt al-samāʿ fī 'l-makhṭūṭāt al-qadīma*," *Revue de l'Institut des Manuscrits Arabes*, 1 (1375/1955):235–6. This article is a great aid in understanding the issues raised in this section, although it should be noted that its title is somewhat misleading for the document al-Munajjid terms *ijāzat al-samāʿ* is more properly called *samāʿ*, *tasmīʿ* or *ṭabaqa*.

58 Abu 'l-Qāsim ʿAbd al-Raḥmān b. Muḥammad b. Manda (381/991–470/1078), the brother of Abu 'l-Ḥasan ʿAbd Allāh, was a controversial expert in ḥadīth and the author of a number of books; *EI²*, 3:863–4.

59 Abū Aḥmad ʿUbayd Allāh b. Muḥammad al-Faraḍī al-Muqriʾ was a ḥadīth transmitter who died in 406/1016 at more than eighty years of age; Dhahabī, *Siyar*, 17:212–14.

60 Abū ʿAlī al-Fuḍayl b. ʿIyāḍ al-Tamīmī (105/723–187/802) was born in Samarqand, studied in al-Kūfa and died while resident in Mecca. Although a respected transmitter of ḥadīth, he is best remembered for his great piety; Sezgin, *GAS*, 1:636.

> of a wise man to take the record of audition of a man and withhold it from him. Whoever does this harms himself" – or according to another relation: "It is not the act of a scholar to take the record of audition and book of a man and withhold it from him."

What if he does happen to forbid this to him? We heard that a man in al-Kūfa laid a claim against another man for a record of audition which he withheld from him. They took their dispute to the judge there, Ḥafṣ b. Ghiyāth.[61] He said to the owner of the book, "Bring us your books. We impose on you the books with the record of audition of this man recorded in your hand. We exempt you from the books with the record of audition of this man recorded in his hand." Ibn Khallād said, "I asked Abū ʿAbd Allāh al-Zubayrī about this and he said, 'There is no ruling better than this on that issue, because the handwriting of the owner of the book indicates that he consented to his colleague listening with him.' Someone else said, 'It is worthless.' "[62] The expert Abū Bakr al-Khaṭīb related that the judge Ismāʿīl b. Isḥāq[63] was consulted about this and he lowered his head in thought for a long time and then said to the defendant, "If the record of his audition is recorded in your book in your handwriting, you are obliged to lend it to him. If his record of audition in your book is recorded in the hand of someone else, then you know best."[64]

> Ḥafṣ b. Ghiyāth is counted among the first generation of the followers of Abū Ḥanīfa. Abū ʿAbd Allāh al-Zubayrī was one of the authorities of the Shāfiʿites. Ismāʿīl b. Isḥāq is the spokesman of the Mālikites and their authority. Their statements back one another up in that matter and the upshot of them is that the owner of a book which contains with his acknowledgement the audition of someone else is compelled to lend the book to that person. Originally, the reason for this was not evident to me. Then I reasoned that the owner's recording the man's name in the book is equivalent to having testimony in his favor in his possession, so he has to produce it on the basis of the substance of the testimony, even if it involves expending his own property. Similarly, the bearer of testimony in court is compelled to produce it, even if he has to put himself out by running to the court to do so. Knowledge belongs to God (He is blessed and exalted).

When the student copies a book, he should transfer the record of his audition to his copy only after a satisfactory collation. Likewise, one should not transfer a

---

61 Abū ʿUmar Ḥafṣ b. Ghiyāth al-Nakhaʿī al-Tamīmī (117/735–194/810) served as judge in Baghdad and al-Kūfa; Dhahabī, *Siyar*, 9:22–34.

62 *Muḥaddith al-fāṣil*, 589.

63 Abū Isḥāq Ismāʿīl b. Isḥāq al-Azdī (199/815–282/895) was born in al-Baṣra and served as a judge in Baghdad; Sezgin, *GAS*, 1:475–6.

64 *Jāmiʿ*, 117.

list of auditors to any copy of a book until the book is collated in a satisfactory manner with the copy which was actually heard nor record the list of auditors in the copy automatically at the time of the audition. That way no one will be misled by the uncollated copy. This holds unless it is made clear that the copy is uncollated during the transfer of the record of audition and upon the inscribing it.[65] God knows best.

65 See ʿIrāqī, *Tabṣira*, 2:161.

Category 26

On the Manner of Relating Ḥadīth and the Stipulations Regarding the Conveyance of Them, and Related Matters

(Fī ṣifat riwāyat al-ḥadīth wa-sharṭ adāʾihi wa-mā yataʿallaqu bi-dhālika)

Many of the matters relevant to this topic have already been discussed in the previous two Categories. Some people are excessively strict in relating ḥadīth and others are excessively lax. One example of strictness is the doctrine of those who say, "A ḥadīth may not be cited as a proof unless the transmitter relates from his memory and recollection." That is related from Mālik and Abū Ḥanīfa (God be pleased with them). Abū Bakr al-Ṣaydalānī al-Marwazī[1] was a Shāfiʿite who subscribed to this view. Another excessively strict doctrine is that of those who permit a scholar to rely on his book when transmitting, but would not view the relation from it as valid, if he had lent it out or let it out of his possession, on account of its absence from him.[2]

We have already related the views of those who tolerate laxity and the refutation of them in the course of the preceding explication of the means of receiving and taking up ḥadīth. One group of lax transmitters are those who hear certain compositions and are remiss to the extent that, when they grow old and come to be needed, ignorance and greed lead them to relate the texts from purchased or borrowed copies which are unsound and have not been collated. The expert Abū ʿAbd Allāh al-Ḥākim included those people in the ranks of discredited transmitters. He said, "They mistakenly believe that they are truthful in their relation. This happens often among people. Certain leading scholars and people known for their piety practice it."[3]

> ʿAbd Allāh b. Lahīʿa al-Miṣrī[4] was a lax transmitter. Despite his augustness, citing his relations as proofs was rejected on account of his laxity. It was said that Yaḥyā b. Ḥassān[5] saw a group of people who had a personal

---

1 Abū Bakr Muḥammad b. Dāwūd al-Ṣaydalānī al-Dāwūdī (fl. sixth/twelfth century) was known exclusively for his commentary on Muzanī's *Mukhtaṣar*; Subkī, *Ṭabaqāt*, 4:148–9.

2 The fear was that, while the book was out of the transmitter's possession, it would be surreptitiously altered and he would not be able to detect the changes since he had not memorized the text; al-Khaṭīb al-Baghdādī, *Kifāya*, 227; al-Qāḍī ʿIyāḍ, *Ilmāʿ*, 136.

3 *Madkhal*, 40 (Arabic), 39–40 (English).

4 Abū ʿAbd al-Raḥmān ʿAbd Allāh b. Lahīʿa al-Miṣrī (97/715–174/790) served as a judge in Egypt and was a prolific transmitter, although, as the passage indicates, his reliability was questioned; Sezgin, *GAS*, 1:94.

5 Abū Zakarīyāʾ Yaḥyā b. Ḥassān al-Baṣrī (144/761–208/823) was a student of a number of popular transmitters and died in Egypt; Dhahabī, *Siyar*, 10:127–30.

collection of ḥadīth (*juz*ʾ) which they heard from Ibn Lahīʿa. He examined the text and not a single ḥadīth in it belonged to Ibn Lahīʿa. He went to Ibn Lahīʿa and told him that. He said, "What can I do? They bring a book and say, 'This contains your ḥadīth,' so I transmit it to them." Something similar occurs among the teachers of our day. A student brings a personal collection or a book to a teacher and says, "This is your relation." Then the teacher lets him recite it to him, trusting him blindly, without undertaking any investigation to ascertain the truth of the ascription.

The correct view is the one the majority adhere to and it is the middle path between excessive strictness and excessive negligence. When a transmitter meets the stipulations which were explicated above for receiving and taking up ḥadīth and he collates his book and fixes his audition in the fashion described above, it is permissible for him to transmit from it. This holds even if he had lent his book to someone and it was out of his possession, when it is probable that the book is free from alteration and changes. In particular, this is true when the transmitter is one of those who for the most part would recognize whether the text had been altered or changed. That is because in the field of the relation of ḥadīth, we depend on likelihood. When this obtains, it is enough and nothing more than this is stipulated. God knows best.

Some Subsidiary Issues

1. When the transmitter is blind and did not memorize his ḥadīth from the mouth of the teacher who transmitted to him, but instead sought the aid of some trustworthy people to make precise his audition and commit the book to memory and in transmitting the text asked for their help in the recitation of the book to him: his relation is sound when he takes care in that regard to the best of his ability, so that the likelihood is that there is no alteration. However, he is more liable to be challenged or forbidden from something like this than a person who can see. However, the expert al-Khaṭīb said, "Audition from a sighted, illiterate person who did not memorize from the transmitter the ḥadīth he heard from him – rather it was written down for him – is the same as audition from a blind person who did not memorize his ḥadīth from the transmitter. Some scholars have forbidden it and some have permitted it."[6] God knows best.

2. When a student hears a book and then wants to relate it from a copy of the text which does not contain a record of his audition and was not collated with the copy he heard, although his teacher gave audition from this copy to others: it is not licit for him to relate from that copy. The authority and jurist Abū Naṣr b. al-Ṣabbāgh stated this unequivocally in something of his we read. In the same way, if the copy contained the record of his teacher's audition or a reliable person

6 *Kifāya*, 338.

related from it from his teacher, it would still not be permissible for the student to relate from it, relying merely on that, since he would not be certain that it did not contain additions not present in the copy which he heard. I found that al-Khaṭīb has related corroboration of this from most of the scholars of ḥadīth. He stated that when the student finds the text of the transmitter and the student's audition is not recorded in it or he finds a copy written from his teacher the authenticity of which he has no qualms about, the generality of the scholars of ḥadīth forbid him to transmit from it. On the other hand, it is said that Ayyūb al-Sakhtiyānī and Muḥammad b. Bakr al-Bursānī[7] allowed it."[8]

That holds true unless the student has a global license (*ijāza* ... *ʿāmma*) or something similar from his teacher for the material he relates. In this case it is permissible for him to relate from that copy, since it is nothing more than the relation of those additions [which may be found in the copy of the text the student wants to use] under the term "He informed us" or "He transmitted to me" by virtue of the license without an explanation that the additions are transmitted by license. That is a minor matter, the like of which may be tolerated. Indeed, we related above that licensing is necessary for every audition so that the words and passages which were omitted due to inattention or for some other reason may be transmitted by virtue of the license, even if they were not actually spoken.[9]

If the copy of the text [which the student wants to use] instead contains the record of the audition of his teacher's teacher – or it was heard from the teacher of his teacher or related from the teacher of his teacher: in that case to relate from it the student should have a comprehensive license (*ijāza shāmila*) from his teacher and his teacher should have a comprehensive license from his teacher. This is a good facilitation which God – and praise belongs to Him – led us to and the need for it is very pressing in our time. God knows best.

3. When someone who has memorized a text finds in his book something in conflict with what he memorized, the matter is examined. If he memorized the text from that book, let him go back to what is in his book. If he memorized it from the mouth of the transmitter, let him rely on his memory rather than on what is in his book, when he has no doubts about his recollection of it. It is a good idea for him to mention the two versions in his relation, saying, "My recollection is such and such and in my book it is such and such." That is what Shuʿba and others did. Likewise, when another person who memorized the text contradicts him regarding what he memorized, let him say, "My recollection is such and such and X said for it such and such," or "someone else said such and such for it," or some other phrase like that. That is what Sufyān al-Thawrī and others did. God knows best.

---

7 Abū ʿAbd Allāh (or Abū ʿUthmān) Muḥammad b. Bakr al-Bursānī died in al-Baṣra in 203/819; Dhahabī, *Siyar*, 9:421–2.

8 *Kifāya*, 257.

9 See above, p. 106.

4. When a transmitter finds a record of his audition in his book and he does not remember having heard it: it is reported that Abū Ḥanīfa (God bless him) and some of the followers of Shāfiʿī (God bless him) did not permit the transmitter to relate the book. The doctrine of Shāfiʿī and most of his followers, Abū Yūsuf[10] and Muḥammad[11] is that he is permitted to transmit it. This disagreement ought to be addressed in the light of the disagreement just treated above over the permissibility of the transmitter relying on his book to retain (*ḍabṭ*) what he heard. Retaining the text used in the audition is like retaining the material actually heard. The correct view and that of the majority of the scholars of ḥadīth is to permit reliance on a well-guarded book to retain the material heard. Thus, the transmitter is permitted to relate the contents, even if he does not recall each and every ḥadīth in it. So let that be true, if the following condition is met: the record of audition must be in his handwriting or in the handwriting of someone he has confidence in and the book must be well guarded to the extent that it is likely to be free from the touch of forgery and alteration, in the fashion previously described for that. This applies when he has no doubts about it[12] and has no qualms regarding its correctness. If he does have doubts about it, reliance on the book is not permitted. God knows best.

5. When the student wants to relate what he has heard in paraphrase rather than verbatim: if he is not a scholar who is knowledgeable in words and what they mean, familiar with what changes their sense and in possession of insight into the shades of difference between them, there is no disagreement that he is not permitted to do that. He should relate what he heard only in the same terms in which he heard it, without any alteration. The permissibility of this, if he is a scholar who is knowledgeable in these matters, is one of the things the pious forebears, the scholars of ḥadīth, and the greatest authorities in practical and theoretical law have disagreed about. Some of the transmitters of ḥadīth, certain Shāfiʿite experts in positive and theoretical law and others permitted it. Some of them forbade it for the ḥadīth of the Messenger of God (Peace be upon him) and allowed it for other material. The most correct view is to permit it for everything, if the transmitter knows what we described and states plainly that he is passing on the sense of the words which reached him, because that is what the affairs of the Companions and early forebears testify to. They often used to transmit a single

---

10 Abū Yūsuf Yaʿqūb b. Ibrāhīm al-Kūfī (113/731–182/798) was one of the most prominent students of the *imām* Abū Ḥanīfa and he served as the chief judge in Baghdad; *EI*², 1:164–5; Sezgin, *GAS*, 1:419–21.

11 Abū ʿAbd Allāh Muḥammad b. al-Ḥasan al-Shaybānī (132/750–189/805) was, like Abū Yūsuf, one of the most prominent early Ḥanafites. His writings form the foundation of Ḥanafite law; *EI*², 9:392–4; Sezgin, *GAS*, 1:421–33.

12 Sirāj al-Dīn al-Bulqīnī writes that the antecedent of this pronoun may be either "the record of the audition" (*samāʿ*) or "the touch of forgery and alteration" (*taṭarruq al-tazwīr wa-'l-taghyīr ilayhi*); *Maḥāsin al-iṣṭilāḥ wa-taḍmīn Kitāb Ibn al-Ṣalāḥ*, ed. ʿĀʾisha ʿAbd al-Raḥmān with *Muqaddima*, 2nd edn (Cairo, 1989), 394.

notion about a particular matter with different words and that was only because they relied on the sense rather than the wording.

We do not think that this disagreement is active any more and people do not practice transmission by paraphrase, so far as we know, with the contents of books. No one has the right to alter the wording of anything in an authored book and replace it with another word having the same meaning. Rather, those who permitted transmission by paraphrasing did so on account of the difficulty and hardship faced by the Companions and early forebears in rendering the words exactly and rigidly sticking to them. That problem does not exist for the contents of papers and books, because even if someone does possess the authority to change a spoken word, he does not possess the authority to change the composition of someone else. God knows best.

6. Someone who paraphrases a ḥadīth should say after it, "or however he put it" (*aw kamā qāla*), "or something like that" (*aw naḥwu hādhā*), and similar expressions. That practice was related from the Companions Ibn Masʿūd, Abu 'l-Dardāʾ[13] and Anas (God be pleased with them). Al-Khaṭīb said, "The Companions were masters of the language and were the people most knowledgeable in semantics. They used these expressions only out of fear of error on account of their recognition of the danger inherent in transmission by paraphrasing."[14]

Whenever someone reciting a text comes across something that seems obscure to him, he should read the dubious form and then say, "or however he put it." This is a good idea and it is the correct course in a matter like this, because the transmitter's licensing the student and permitting him to relate the correct form from him, when it becomes evident, are inherent in his saying, "or however he put it." It is not necessary for the transmitter to pronounce the license specifically for the doubtful reading, for the reason we just explained. God knows best.

7. Is it permissible to abridge a ḥadīth and transmit only part of it? Scholars disagree about that. Some forbid it outright on the basis of the doctrine of absolutely forbidding transmission by paraphrasing. Some forbid it despite allowing transmission by paraphrasing, when the transmitter has not related the ḥadīth in its complete form at some other time and it is not known that someone else related it in its complete form. Some permit it without any restrictions and make no distinctions. Indeed, we heard that Mujāhid said, "Leave out whatever you want from a ḥadīth but never add anything to it." The correct approach is to make a distinction. Abridging is permissible for a knowledgeable and informed transmitter when what he omits can be separated from what he transmits and is not dependent on it, so that the meaning does not become defective and the legal point of what he transmits is not altered by the omission. This should be permitted,

---

13 Abu 'l-Dardāʾ al-Anṣārī al-Khazrajī (the rest of his name is disputed) was an important Companion of the Prophet who died in Damascus around 32/653; Dhahabī, *Siyar*, 2:335–53.
14 *Jāmiʿ*, 251.

even if transmission by paraphrasing is not permitted, because under these circumstances the part he omits [and the part which he relates] are tantamount to two separate reports on two matters, neither dependant on the other.

This applies if the transmitter's stature is so elevated that an accusation will not be lodged against him for transmitting it first completely and then in a shortened form or for transmitting it first in shortened form and then completely. If his stature is not so elevated, the expert al-Khaṭīb has said that whoever relates a ḥadīth in its complete form and is afraid that if he relates it another time with an omission he will be accused of having the first time added something he had not heard or of having the second time forgotten the rest of the ḥadīth on account of his lack of precision and his propensity to err, must banish this suspicion from himself.[15] The authoritative jurist Abu 'l-Fatḥ Sulaym b. Ayyūb al-Rāzī said that this constitutes an excuse to omit and conceal the addition for whoever relates part of a report and then wants to relate it completely, if he is one of those who will be accused of having added something to his ḥadīth. In my opinion, someone like this should not, from the start, relate ḥadīth incompletely, if he has been enjoined to give it completely. This is because if he initially relates it incompletely, he excludes the rest of it from being cited as a proof. He ends up oscillating between not relating it at all, thereby forfeiting it entirely, and relating it and being accused [of putting a false addition in it] for doing so, thereby wasting any benefit from it because of the destruction of its value as a proof. Knowledge belongs to God (He is exalted).

If an author breaks up the text of a single ḥadīth and distributes its parts under various legal topics in his book, it is closer to being permitted and further from being forbidden. Indeed, Mālik, Bukhārī and more than one of the other authorities in ḥadīth did that, although it is not completely unreprehensible. God knows best.

8. A transmitter should not relate his ḥadīth through the recitation of someone prone to grammatical mistakes and misreading. We heard that al-Naḍr b. Shumayl[16] (God be pleased with him) said, "Originally these ḥadīth came in good Arabic." Abū Bakr [or Abu 'l-Fatḥ or Abu 'l-Qāsim] b. Abi 'l-Maʿālī al-Furāwī informed us by recitation to him. He said, My great-grandfather, the authority Abū ʿAbd Allāh Muḥammad b. al-Faḍl al-Furāwī[17] informed us. He said, Abu 'l-Ḥusayn ʿAbd al-Ghāfir b. Muḥammad b. al-Fārisī[18] informed us. He said, The authority

15 *Kifāya*, 193.

16 Abu 'l-Ḥasan al-Naḍr b. Shumayl al-Māzinī was born in Marv around 122/740. As a boy, he traveled to al-Baṣra with his father and studied under the great grammarian Khalīl b. Aḥmad. He later returned to Marv, where he served as judge. He died there either on the last day of the year 203/819 or near the beginning of 204; Sezgin, *GAS*, 8:59.

17 Abū ʿAbd Allāh Muḥammad b. al-Faḍl al-Furāwī (ca. 441/1049–530/1136) was a famous transmitter of several major ḥadīth collections; Dhahabī, *Siyar*, 19:615–19.

18 Abu 'l-Ḥusayn ʿAbd al-Ghāfir b. Muḥammad b. al-Fārisī (ca. 350/961–448/1056) was one of the great ḥadīth transmitters of his generation; Dhahabī, *Siyar*, 18:19–21.

Abū Sulaymān Ḥamd b. Muḥammad al-Khaṭṭābī informed us. He said, *Muḥammad b. Muʿādh*[19] *transmitted to me. He said, One of our teachers informed* us from Abū Dāwūd al-Sinjī.[20] He said, I heard Aṣmaʿī[21] saying, "The greatest fear I have for a student of ḥadīth – if he does not know grammar – is that he fall under the general designation of the statement of the Prophet (Peace be upon him), 'Whoever ascribes a lie to me, let him take his seat in Hell,' because the Prophet (Peace be upon him) did not make grammatical mistakes. Whenever you relate a ḥadīth from him and make a grammatical mistake in it, you ascribe a lie to him."

The student of ḥadīth has a duty to learn enough grammar and lexicography to avoid the shame and ignominy of grammatical mistakes and miswriting. We heard that Shuʿba said, "Whoever studies ḥadīth and does not comprehend the Arabic language is like someone who wears a burnous without a hood," or however he put it. We heard *that Ḥammād b. Salama said, "Someone who studies* ḥadīth and does not know grammar is like a donkey wearing a nosebag with no barley in it." The way to avoid misreading is to take ḥadīth from the mouth of people possessing knowledge and accuracy. Whoever is deprived of that and instead takes and learns his ḥadīth from books is likely to corrupt the ḥadīth and is unable to keep from changing and misreading the text. God knows best.

9. When a grammatical mistake or an instance of misreading occurs during the relation of a ḥadīth: there is a disagreement over what to do. Some people used to hold the opinion that the student should relate it with the mistake, just as he heard it. The Followers Muḥammad b. Sīrīn and Abū Maʿmar ʿAbd Allāh b. Sakhbara[22] *subscribed to that. This is an extreme manifestation of the doctrine* of adhering to the exact wording of the recitation and forbidding transmission by paraphrasing. Others recommend altering and correcting the mistake and relating it in its correct form. We heard that view from Awzāʿī, Ibn al-Mubārak and others, and it is the doctrine of beginning and advanced scholars of ḥadīth. Advocating this for a grammatical mistake which does not change the sense of the ḥadīth and similar cases is a necessity according to the doctrine which permits the transmission of ḥadīth by paraphrase, and, as just stated, this is the doctrine of the majority.

The right way to correct and change a mistake found in both a book and the original it was copied from is to leave it and report what occurs in the original as

---

19 Abū Jaʿfar Muḥammad b. Muʿādh al-Harawī was a student of Abū Dāwūd al-Sinjī. He died in 316/928 at over ninety years of age; Dhahabī, *Siyar*, 14:484–5.

20 Abū Dāwūd Sulaymān b. Maʿbad al-Sinjī (d. 257/871) is described as a litterateur and poet; Ibn al-Athīr, *Lubāb*, 2:147.

21 Abū Saʿīd ʿAbd al-Malik b. Qurayb al-Aṣmaʿī (ca. 120/738–213/828) was a renowned philologist who served at the court of the caliph Hārūn al-Rashīd; *EI*², 1:717–19. Sezgin, *GAS*, 8:71–6; 9:66–7.

22 Abū Maʿmar ʿAbd Allāh b. Sakhbara al-Azdī was a Kūfan transmitter of ḥadīth who was born during the lifetime of the Prophet and died during the governorship of ʿUbayd Allāh b. Ziyād; Dhahabī, *Siyar*, 4:133–4.

it is while placing a "latch" (*ḍabba*)[23] on it and indicating the correct form on the margin of the page. That is the most useful and least damaging way.

> We heard that one scholar of ḥadīth was seen in a dream. Something passed from his lips – or from his tongue. He was asked about this and said, "It is a word from a ḥadīth of the Messenger of God (Peace be upon him and his family) which I changed on my own volition, so this was done to me."

Often we see that something which many scholars mistakenly believe to be an error – and they often change it – is correct with sound justification, even if it is obscure and may be considered peculiar. This occurs in particular in what they consider an error from the standpoint of good Arabic. That is because of the numerousness of the dialects and the sub-dialects of the Arabs.[24] We heard that ʿAbd Allāh b. Aḥmad b. Ḥanbal[25] said, "When my father came across a grievous error, he corrected it. When it was a minor mistake, he left it and said, 'So said the teacher.'" One of our teachers informed me of something to the same effect from someone who informed him from the expert al-Qāḍī ʿIyāḍ.[26] In a word, the practice to which most of the teachers of old adhered was to transmit the relation as it reached them, without changing it in their books.

Even the variant readings of the Qurʾān continue to be transmitted in books – without being considered anomalous – in conflict with the universally accepted recitation. Some of that also occurs in the two *Ṣaḥīḥ*s, the *Muwaṭṭaʾ* and other works.

However, the more knowledgeable teachers point out these errors in these books when the text is heard and recited and in the margins of the books while still reporting what is in the texts in the way it reached them.

> Some, including Abu ʾl-Walīd Hishām b. Aḥmad al-Kinānī al-Waqqashī,[27] had the audacity to alter books and correct them. Because of his wide reading, his mastery of several disciplines, his penetrating intellect and his keen intelligence, he ventured to make many corrections and he did make mistakes in some instances. The same is true of others who did the same thing.

The best way is to forbid all alteration and correction so that someone who is not competent will not venture to do it. The first way [that is, reproducing the text as found] accompanied by a clarification is the safest. So at the audition, the

---

23 See below, pp. 138–9.

24 The Prophet addressed the various Arab tribes in their own dialect; al-Qāḍī ʿIyāḍ, *Ilmāʿ*, 183.

25 ʿAbd Allāh (213/828–290/903), unlike his older brother Ṣāliḥ, remained in Baghdad with their father, the *imām* Aḥmad; Dhahabī, *Siyar*, 13:516–26.

26 *Ilmāʿ*, 185–6.

27 Abu ʾl-Walīd Hishām b. Aḥmad al-Kinānī al-Waqqashī (408/1017–489/1096) was an Andalusian scholar praised for his expertise in a number of disciplines; Dhahabī, *Siyar*, 19:134–6.

transmitter should give the mistake as it occurs and then state the form which is correct, either with regard to sound Arabic usage or with regard to transmission. If he wants, he may recite it first in its correct form and then say, "Such and such is the way it is found with our teacher" – or "in our relation," or "by way of X." In fact this is better than the first way, since the transmitter does not ascribe to the Messenger of God (Peace be upon him) something he did not say.

The most appropriate procedure to rely on when making a correction is to mend the false form with something found in other ḥadīth. Whoever does this is safe from ascribing to the Messenger of God (Peace be upon him) something which he did not say. God knows best.

10. When the correction consists of adding something that was omitted: if the addition is such that it does not change the sense, then it is treated in the fashion described above. That is similar to what is related from Mālik (God be pleased with him). He was asked, "Do you view as valid a ḥadīth of the Prophet (Peace be upon him) to which the letters *wāw* and *alif* were added, while the meaning remains the same?" He said, "I hope that it will be considered insignificant."

If the correction by the addition entails a meaning different from what occurs in the text, the well-established verdict is for the transmitter to mention the wording as it appears in the text coupled with a notification of what was omitted. This way he will be safe both from the shame of the error [that is, the omission] and from ascribing to his teacher something he did not say. Abū Nuʿaym al-Faḍl b. Dukayn transmitted a ḥadīth from a teacher of his in which he said, "From Buḥayna." Then Abū Nuʿaym said, "He really is *Ibn* Buḥayna," but my teacher said, "Buḥayna." When someone below the occurrence of the omitted material is known to have provided the material and someone else later on omitted it, it is treated differently. The student should supply the omission in its correct place in the book with the phrase "that is" (*yaʿnī*). This is what the expert al-Khaṭīb did[28] when he related from Abū ʿUmar b. Mahdī[29] from al-Qāḍī al-Maḥāmilī,[30] with his isnād, from ʿUrwa from ʿAmra bint ʿAbd al-Raḥmān[31] – *that is* from ʿĀʾisha – that she said, "The Messenger of God (Peace be upon him) used to put his head near to me so that I could comb it." Al-Khaṭīb said, "The text of Ibn Mahdī read 'from ʿAmra that she said, "The Messenger of God (Peace be upon him) used to put his head near to me ..."' So we added to it the mention of

28 *Kifāya*, 253.

29 Abū ʿUmar ʿAbd al-Wāḥid b. Muḥammad b. ʿAbd Allāh b. Mahdī (318/930–410/1019) was best known for being the principal transmitter of the ḥadīth of al-Qāḍī al-Maḥāmilī; Dhahabī, *Siyar*, 17:221–2.

30 Abū ʿAbd Allāh al-Ḥusayn b. Ismāʿīl al-Ḍabbī (235/849–330/941) served as a judge in al-Kūfa for sixty years and held a salon for scholars of law and ḥadīth in his house; Sezgin, *GAS*, 1:180–1.

31 ʿAmra bint ʿAbd al-Raḥmān al-Anṣārīya (d. ca. 100/719) was a student of ʿĀʾisha and an authority on law in her own right; Dhahabī, *Siyar*, 4:507–8.

ʿĀʾisha since it was indispensable and we knew that Maḥāmilī related it that way. However, the mention of ʿĀʾisha was omitted in the book of our teacher Abū ʿUmar [b. Mahdī]. We said, '*That is* from ʿĀʾisha,' in the isnād because Ibn Mahdī did not say that to us. I have seen a number of our teachers doing the same thing in similar cases." Then he mentioned, with his isnād, that Aḥmad b. Ḥanbal (God be pleased with him) said, "I heard Wakīʿ saying, 'In ḥadīth I call upon "that is" for help.'"

This is true when his teacher has related it to him incorrectly. When it is the case that the omission is found in the student's book and it seems likely to him that the omission occurs only in the book and is not from his teacher, then correcting it both in his book and in his relation when he transmits it is justified. Abū Dāwūd [al-Sijistānī] said that he told Aḥmad b. Ḥanbal, "I found in my book, 'Ḥajjāj [b. Muḥammad al-Aʿwar] from Jurayj from Abu 'l-Zubayr [Muḥammad b. Muslim b. Tadrūs].' Is it permissible for me to correct it to 'Ibn Jurayj'?" He said, "I hope that there is nothing wrong with doing that." God knows best.

This is similar to the case when part of an isnād or text is effaced in the student's book. It is permissible for him to supply the missing text from someone else's book, when he knows that it is correct and he has no doubts that it actually is what is missing from his book. However, there are some transmitters who do not view this as permissible. One of those who did replace missing text this way was Nuʿaym b. Ḥammād,[32] according to what Yaḥyā b. Maʿīn related from him. The expert al-Khaṭīb said, "It would have been better, if he had made that clear at the time of the relation."[33] The same verdict applies to the transmitter who relies on his memory who seeks to verify something he has doubts about in someone else's book or his own recollection. It is related that a number of the scholars of ḥadīth did that, including ʿĀṣim,[34] Abū ʿAwāna [al-Isfarāyīnī] and Aḥmad b. Ḥanbal. Some of them used to note the material someone else verified, saying, "X transmitted the ḥadīth to us and Y verified it for me." For example, it is related that Yazīd b. Hārūn said, "ʿĀṣim informed us – and Shuʿba verified it for me – from ʿAbd Allāh b. Sarjis."[35] This is also required when the transmitter finds in the original of his book a rare Arabic word or something incompletely written which puzzles him. It is licit for the student to ask well-informed scholars about it and relate it in accordance with what they tell him. Something similar to this was related from Isḥāq b. Rāhawayh, Aḥmad b. Ḥanbal and others (God be pleased with them). God knows best.

---

32 Abū ʿAbd Allāh Nuʿaym b. Ḥammād al-Khuzāʿī (d. ca. 228/844) was a scholar of ḥadīth and opponent of the Ḥanafites who is best known for his book *Kitāb al-Fitan*; Sezgin, *GAS*, 1:104–5.

33 *Kifāya*, 254.

34 Abū ʿAbd al-Raḥmān ʿĀṣim b. Sulaymān al-Tamīmī al-Baṣrī, known as ʿĀṣim al-Aḥwal, was a transmitter of ḥadīth who died around 140/757; Dhahabī, *Siyar*, 6:13–15.

35 According to some standards, ʿAbd Allāh b. Sarjis qualified as a Companion of the Prophet. He died in al-Baṣra after 80/699; Dhahabī, *Siyar*, 3:426–7.

11. When the transmitter has a ḥadīth from two or more teachers and there is a difference in the wording between their relations, but the meaning is the same: he may join them together in a single isnād and then quote the ḥadīth according to the particular wording of one of them and say, "X and Y informed us and the wording is that of X," – or "this is the wording of X" – "he" – or "they" – "said, 'Z informed us,'" or other similar expressions. Muslim – the author of the *Ṣaḥīḥ* – also has another good expression for this. He says for instance, "Abū Bakr b. Abī Shayba[36] and Abū Saʿīd al-Ashajj[37] transmitted to us, both of them from Abū Khālid.[38] Abū Bakr said, 'Abū Khālid al-Aḥmar transmitted to us from al-Aʿmash," and he quoted the ḥadīth. His repetition of the reference to one of them in particular is an indication that the wording given was his.

When the transmitter does not single out one of the two teachers for mention, but instead takes portions from each and says, "X and Y informed us and they were similar in wording. They said, 'Z informed us:'" this is not forbidden, according to the doctrine which permits relation by paraphrase. The statement of Abū Dāwūd [al-Sijistānī] – author of the *Sunan* – "Musaddad[39] and Abū Tawba[40] transmitted the sense to us. They said, 'Abu 'l-Aḥwaṣ[41] transmitted to us,'" and things similar to this in his book may be instances of the first method; that is, the wording is that of Musaddad and Abū Tawba agrees with him in sense. It is also possible that they are instances of the second procedure; that is, Abū Dāwūd has not given the wording of one of them in particular but rather he has related it by paraphrase from both of them. This possibility is more likely when he says, "Muslim b. Ibrāhīm and Mūsā b. Ismāʿīl[42] transmitted to us. The sense is the same. They said, 'Abān[43] transmitted to us.'"

When the transmitter combines a number of teachers who have given the same sense and the text he produces is not the wording of every one of them and he says nothing to clarify that: this is something which Bukhārī and others

36 ʿAbd Allāh b. Muḥammad b. Ibrāhīm (159/775–235/849), known as Abū Bakr b. Abī Shayba, was best known for his ḥadīth collection known as *Muṣannaf*; Sezgin, *GAS*, 1:108.

37 Abū Saʿīd ʿAbd Allāh b. Saʿīd b. Ḥuṣayn al-Ashajj (167/783–257/871) was an important early transmitter of ḥadīth; Sezgin, *GAS*, 1:134.

38 Abū Khālid Sulaymān b. Ḥayyān al-Aḥmar (114/732–189/805) was considered to be a reliable transmitter of ḥadīth; Dhahabī, *Siyar*, 9:19–21.

39 The ḥadīth of the Baṣran Abu 'l-Ḥasan Musaddad b. Musarhad al-Asadī (ca. 150/767–228/843) were collected in a couple of small *musnads*; Dhahabī, *Siyar*, 10:591–5.

40 The transmitter Abū Tawba al-Rabīʿ b. Nāfiʿ al-Ḥalabī (ca. 150/767–241/855) was sought out by a number of his most important contemporaries; Dhahabī, *Siyar*, 10:653–5.

41 Abu 'l-Aḥwaṣ Sallām b. Sulaym al-Ḥanafī (d. 179/795) transmitted a large number of ḥadīth; Dhahabī, *Siyar*, 8:281–4.

42 Abū Salama Mūsā b. Ismāʿīl al-Minqarī (d. 223/838), known as "Tabūdhakī," was considered one of the finest ḥadīth experts of his day in al-Baṣra; Dhahabī, *Siyar*, 10:360–5.

43 Abū Yazīd Abān b. Yazīd al-ʿAṭṭār was a Baṣran transmitter of ḥadīth who seems to have died around 164/781; Dhahabī, *Siyar*, 7:431–3.

condemn. There is nothing wrong with it under the doctrine which permits transmission by paraphrase.

When the transmitter hears a composition from a number of teachers and then collates his copy with the text of just one of them and he wants to mention all of them in the isnād and say, "The wording is that of X," as stated above: on the one hand, this may be permitted like the first case because he had heard the text which he gave with that particular reading from the person to whom he attributed the wording. On the other hand, it may be forbidden because he possesses no knowledge of the particulars of the relations of the others which would enable him to provide information about those relations. This is in contrast to the earlier case where the transmitter was acquainted with the relations of the teachers other than the one whom he ascribed the wording to and he knew that they agreed in regard to the sense, and so provided that information. God knows best.

12. The student should not add to the lineage (*nasab*) his teacher has given for the men above him in the isnād, interpolating the additional information into the isnād without any distinguishing break. If he makes a break, saying something like, "He is the son of X, from such-and-such place" (*huwa ibn fulān al-fulānī*), or, "That is the son of X" (*yaʿnī ibn fulān*); it is permissible. The ḥadīth expert and authority Abū Bakr al-Barqānī (God bless him) said in his *Kitāb al-Luqaṭ* (*Book of Gleanings*), with his isnād, that ʿAlī b. al-Madīnī said, "When a man transmits to you and says, 'X transmitted to us,' without providing the rest of his lineage, I think it best that you provide the rest of it. So say, 'He transmitted to us that (*anna*[44]) X b. Y transmitted to him.'" God knows best.

What if his teacher gave the lineage or description of his teacher at the beginning of the book or personal ḥadīth collection with the first ḥadīth from him, and for the later ḥadīth restricts himself to giving the name of his teacher or just part of his lineage? For instance, I relate a personal ḥadīth collection from Furāwī and I say at the beginning of it, "Abū Bakr Manṣūr b. ʿAbd al-Munʿim b. ʿAbd Allāh al-Furāwī informed us. He said, 'X informed us,'" and I say for the rest of his ḥadīth, "Manṣūr informed us, Manṣūr informed us." Is it licit for someone who heard that collection from me to relate separately from me some of the ḥadīth after the first ḥadīth and say for each of them, "X [that is, Ibn al-Ṣalāḥ] informed us. He said, 'Abū Bakr Manṣūr b. ʿAbd al-Munʿim b. ʿAbd Allāh al-Furāwī informed us.' He said, "Y informed us,"'" on the basis of my having mentioned Furāwī's full name at the beginning, even if I did not give it for each of the ḥadīth? The expert al-Khaṭīb has related that most scholars permitted this and for some the preferred way was to say, "*That is* the son of X."

44 In Arabic, as in English, the nominalizing particle indicates that the material which follows is not a direct quotation. By using it the transmitter shows that he is paraphrasing the words of his teacher and thus avoids falsely ascribing to him something that he did not actually say.

He related, with his isnād, that Aḥmad b. Ḥanbal (God be pleased with him) said, "*That is* the son of X," when the name of a man appeared without the lineage.[45]

Al-Khaṭīb al-Baghdādī related from Barqānī, with the latter's isnād, the statement we mentioned above from ʿAlī b. al-Madīnī. Then he said that he saw Abū Bakr Aḥmad b. ʿAlī al-Iṣbahānī[46] – the sojourner in Nishapur, and he was one of the excellent experts and a pious and religious man – doing the same. Al-Khaṭīb al-Baghdādī asked him about many of the ḥadīth he related to him, saying for them, "Abū ʿAmr b. Ḥamdān informed us *that* Abū Yaʿlā Aḥmad b. ʿAlī b. al-Muthannā al-Mawṣilī informed them," "Abū Bakr b. al-Muqriʾ informed us *that* Isḥāq b. Aḥmad b. Nāfiʿ[47] transmitted to them," and, "The expert Abū Aḥmad [b. ʿAdī] informed us *that* Abū Yūsuf Muḥammad b. Sufyān al-Ṣaffār[48] informed them." He replied to him that they were ḥadīth which he had heard by recitation to his teachers from a number of texts at the beginning of which the teachers gave the lineages of those who transmitted the ḥadīth to them and the teachers limited themselves to mentioning just the name of the transmitters for the remainder of the ḥadīth.[49] Al-Khaṭīb al-Baghdādī said, "Others used to say in cases like this, 'X informed us. He said, "Y informed us" – he is the son of Z,' and then quote his lineage to its end. This is what I think is preferable because some transmitters used to say for the material licensed to them, "X informed us *that* Y transmitted to them."[50]

All of these ways are permissible and the best is to say, "He is the son of X," or "That is the son of X." Next best is to say, "*That* X b. Y." The third best is to provide the exact form of the name given at the beginning of the volume without any break. God knows best.

13. In writing, it has become customary to omit "He said" (*qāla*) and the like between the transmitters of an isnād. Nevertheless, "He said" must be pronounced out loud when the text is recited. One of the things like this which is neglected is when "It was recited to X. Y informed you" appears in the course of an isnād. The person reciting should say for it, "[It was recited to X.] 'Y informed you,' *was said to him*." "It was recited to X. Y informed us," is sometimes found. "He said" should be included in this. What should be said is, "It was recited to X. *He said*, 'Y transmitted to us.'" Indeed, this appears clearly written in some of the texts which have been related to us. When the word "He said" is repeated – as in the book of Bukhārī, "Ṣāliḥ b. Ḥayyān transmitted to us. *He said*, 'ʿĀmir al-Shaʿbī said'" (*ḥaddathanā Ṣāliḥ ibn Ḥayyān qāla qāla ʿĀmir al-Shaʿbī*) – they

45 *Kifāya*, 215.

46 Abū Bakr Aḥmad b. ʿAlī al-Iṣbahānī (347/958–428/1036), known as Ibn Manjuwayh, composed a number of books based on the major ḥadīth collections; Sezgin, *GAS*, 1:230.

47 Abū Muḥammad Isḥāq b. Aḥmad b. Isḥāq b. Nāfiʿ al-Khuzāʿī died in Mecca in 308/921; Dhahabī, *Siyar*, 14:289.

48 I have not succeeded in finding any information about this individual.

49 *Kifāya*, 215–16.

50 *Kifāya*, 216.

omit one of them in writing. Nevertheless, the reciter must pronounce both of them. God knows best.

14. The famous *nuskhas*[51] containing a number of ḥadīth with a single isnād, like the *nuskha* of Hammām b. Munabbih[52] from Abū Hurayra, by the relation of ʿAbd al-Razzāq from Maʿmar [b. Rāshid] from Hammām, and similar *nuskhas* and personal ḥadīth collections: some people mention the isnād anew at the beginning of each ḥadīth from these works. That is found in many old texts and it is the safest course. Others are satisfied to mention the isnād at the beginning of the text with the first ḥadīth or in the beginning of each of the sessions of audition, subsuming the rest of the ḥadīth under it and saying for each succeeding ḥadīth, "With the same isnād" (*bi-'l-isnād*), or "With it" (*bi-hī*). That is the more common and predominant way.

When someone who heard the ḥadīth this way wants to separate those ḥadīth and relate each with the isnād given at the beginning of the text: he is allowed to do this in the view of most people, including Wakīʿ b. al-Jarrāḥ, Yaḥyā b. Maʿīn and Abū Bakr al-Ismāʿīlī. This is because all of the ḥadīth are attached to the first ḥadīth so the isnād given in the beginning of the text is as good as mentioned for each ḥadīth. It is tantamount to dividing the text of a single ḥadīth between several subject headings under the isnād given at the beginning of the ḥadīth. (God knows best.) Some transmitters of ḥadīth reject presenting individually any of those ḥadīth subsumed under an isnād mentioned in the beginning and regard it as misrepresentation. One scholar of ḥadīth asked the professor Abū Isḥāq al-Isfarāyīnī – the expert in practical and theoretical law – about this and he said that it is impermissible.

The person who heard something this way should also follow the same procedure. The correct way is for him to explain and relate the ḥadīth as it came. Muslim did this in his *Ṣaḥīḥ* for the *ṣaḥīfa* of Hammām b. Munabbih, saying, "Muḥammad b. Rāfiʿ informed us. He said, ʿAbd al-Razzāq informed us. He said, Maʿmar told us from Hammām b. Munabbih. He said, 'This is what Abū Hurayra transmitted to us,' and he mentioned some of the ḥadīth, including 'The Messenger of God (Peace be upon him) said, "The lowest seat of one of you in heaven is that He says to him, 'Hope for something,' " ' and so forth."[53] Many compilers did that. God knows best.

15. When the transmitter gives the text of a ḥadīth – or the text of the ḥadīth and part of the isnād – before the isnād and then gives the isnād immediately after:

51 *Nuskha* and *ṣaḥīfa* appear to have been more or less interchangeable terms for the primitive ḥadīth collections bearing a single isnād; see M.M. Azami, *Studies in Early Ḥadīth Literature* (Indianapolis, 1978), 29–30.

52 This famous *nuskha* (or *ṣaḥīfa*) was the ḥadīth collection of Abū ʿUqba Hammām b. Munabbih al-Ṣanʿānī (ca. 40/660–ca. 101/719); Sezgin, *GAS*, 1:86.

53 *Jāmiʿ al-Ṣaḥīḥ*, 1:114 (K. al-Īmān, B. Maʿrifat ṭarīq al-ruʾya).

for instance, the transmitter says, "The Messenger of God (Peace be upon him) said such and such," or "ʿAmr b. Dīnār related from Jābir from the Messenger of God (Peace be upon him) such and such," and he then says, "X informed us of it. He said, 'Y informed us,'" and gives the isnād to the point where it connects with what he gave before.

> That is related to the case where the student places the isnād [which his teacher gave after the text[54]] before the text so that with the isnād he makes the text "supported" rather than "loose."

It has been reported that one of the earlier scholars of ḥadīth permitted someone who heard a ḥadīth from his teacher in this way to put the entire isnād in front of the text, putting the pieces together in that fashion, if he were to desire that.

> It is natural that there is a difference of opinion over this like the one over placing part of the text ahead of another part of the text. Indeed, al-Khaṭīb related[55] that some people forbid that on the basis of the doctrine that relation by paraphrase is impermissible and that other people permit it on the basis of the doctrine that relation by paraphrasing is permissible – for there is no difference in that regard between [rearranging the elements *of the text of a ḥadīth and moving the isnād given after the text in front* of the text]. God knows best.

The practice of some of scholars of repeating the isnād at the end of the book or volume after giving it in the beginning: this does not stir up the controversy discussed above in connection with giving the isnād individually with each ḥadīth when it is related, because here the isnād is not connected with each one of them. Rather, it serves as a confirmation and safety measure [in case the first page of the text becomes lost] and enjoys a full authorization of the highest type. God knows best.

16. When a transmitter relates a ḥadīth with an isnād, follows it with another isnād and says at the end of that isnād, "A text like the previous one" (*mithluhū*): if his student wants to give only the second isnād and provide the wording of the ḥadīth given after the first isnād, this is most obviously forbidden. We heard that the expert Abū Bakr al-Khaṭīb (God bless him) said, "Shuʿba used not to permit that. Some scholars said that that is permitted, when it is known that the original transmitter was accurate, mindful and believed in recognizing differences in wording and comparing texts letter for letter. If he is not known to be so, it is not permitted. More than one scholar, when they related something like that, used

---

54 This would happen when the transmitter recited the ḥadīth without an isnād and his auditors then asked him for the isnād; see al-Khaṭīb al-Baghdādī, *Kifāya*, 211–12.

55 *Kifāya*, 170–1. For al-Khaṭīb's discussion of rearranging the words in the text of a ḥadīth, see *Kifāya*, 175–7.

to give the isnād and say, 'A ḥadīth like the previous one. Its text is such and such,' and then provide the text. This also applies when the transmitter says, 'A text similar to the previous one' (*naḥwuhū*). This is the procedure I prefer."[56]

Abū Aḥmad ʿAbd al-Wahhāb b. Abī Manṣūr ʿAlī b. ʿAlī al-Baghdādī[57] – the leading teacher in Baghdad – informed us through my recitation to him there. He said, My father (God bless him) informed me. He said, Abū Muḥammad ʿAbd Allāh b. Muḥammad al-Ṣarīfīnī[58] informed us. He said, Abu 'l-Qāsim b. Ḥabāba[59] informed us. He said, Abu 'l-Qāsim ʿAbd Allāh b. Muḥammad al-Baghawī[60] transmitted to us. He said, ʿAmr b. Muḥammad al-Nāqid[61] transmitted to us. He said, Wakīʿ transmitted to us. He said, "Shuʿba said, ' "X from Y: A text like the previous one" does not work.' " Wakīʿ also said, "Sufyān al-Thawrī said, 'It does work.' "

When a transmitter says, "a text similar to the previous one," in this situation, some regard it as if he had said, "a text like the previous one." It was communicated to us, with an isnād, that Wakīʿ said, "Sufyān [al-Thawrī] said, 'When a transmitter says, "a text similar to the previous one," it is a valid ḥadīth,' while Shuʿba said, ' "a text similar to the previous one" contains doubt.' "[62] Yaḥyā b. Maʿīn permitted what we stated above in regard to "a text like the previous one" and did not permit it for "a text similar to the previous one." Al-Khaṭīb said, "This statement is in accordance with the doctrine of those who do not permit relation by paraphrase. According to the doctrine of those who permit it, there is no difference between 'a text like the previous one' and 'a text similar to the previous one.' "[63]

> This has a connection to what we heard from Masʿūd b. ʿAlī al-Sijzī[64] to the effect that he heard the expert Abū ʿAbd Allāh al-Ḥākim saying, "One of the forms of accuracy and exactitude which is incumbent on a

---

56 *Kifāya*, 212.

57 Ḍiyāʾ al-Dīn Abū Aḥmad ʿAbd al-Wahhāb b. Abī Manṣūr ʿAlī b. ʿAlī al-Baghdādī (519/1125–607/1210), known as Ibn Sukayna, was, as indicated in the passage, a teacher of Ibn al-Ṣalāḥ. During his lifetime, he was famed for his elevated ḥadīth transmissions and his piety; Dhahabī, *Siyar*, 21:502–5.

58 Abū Muḥammad ʿAbd Allāh b. Muḥammad al-Ṣarīfīnī (384/994–469/1076) was a preacher in the mosque of Ṣarīfīn, a village near Baghdad. Many students sought him out as a transmitter of ḥadīth; Dhahabī, *Siyar*, 18:330–2.

59 Abu 'l-Qāsim ʿUbayd Allāh b. Muḥammad b. Isḥāq b. Sulaymān b. Ḥabāba al-Baghdādī (300/913–389/999) was a poorly known transmitter of ḥadīth; Dhahabī, *Siyar*, 16:548–9.

60 Abu 'l-Qāsim al-Baghawī (214/829–317/929), also known as "Ibn bint [Aḥmad b.] Manīʿ," was a prominent transmitter of ḥadīth in Baghdad. He was a nephew of ʿAlī b. ʿAbd al-ʿAzīz al-Makkī; Sezgin, *GAS*, 1:175.

61 Abū ʿUthmān ʿAmr b. Muḥammad al-Nāqid al-Baghdādī died in Baghdad in 232/847; Dhahabī, *Siyar*, 11:147–8.

62 *Kifāya*, 320.

63 *Kifāya*, 213–14.

64 Abū Saʿīd Masʿūd b. ʿAlī al-Sijzī was a transmitter of ḥadīth praised for his accuracy who died in Nishapur in 477/1084; Dhahabī, *Siyar*, 18:532–5.

ḥadīthologist (*ḥadīthī*) is to differentiate between using 'a text like the previous one' and 'a text similar to the previous one.' It is not licit for him to say 'a text like the previous one,' until he learns that the texts are identical in wording while he may say 'a text similar to the previous one,' if they have the same sense." God knows best.

17. When a teacher gives the isnād of a ḥadīth, provides only the beginning of its text and then says, "And he [that is, his teacher] mentioned [the rest of] the ḥadīth" (*wa-dhakara 'l-ḥadīth*) or, "And he mentioned the ḥadīth in its entirety" (*wa-dhakara 'l-ḥadīth bi-ṭūlihī*): if his student wants to relate the ḥadīth from him in its full and complete form, it is more properly forbidden than the aforementioned case of the transmitter saying, "a text like the previous one," or, "a text similar to the previous one." The correct course is to make the situation clear by fully recounting what his teacher said, saying, "He said, 'And he gave the ḥadīth in its entirety,'" and then say, "The ḥadīth in its entirety is such and such," quoting it to its end. One of the scholars of ḥadīth asked Abū Isḥāq Ibrāhīm b. Muḥammad al-Shāfiʿī [al-Isfarāyīnī] – the prominent expert in positive law and legal theory – about this. He said, "It is not permissible for someone who heard a ḥadīth in this fashion to relate the ḥadīth with its full wording." Abū Bakr al-Barqānī, the ḥadīth expert and jurist, asked the ḥadīth expert and jurist Abū Bakr al-Ismāʿīlī about someone who recited the isnād of a ḥadīth to a teacher and then said, "And he mentioned [the rest of] the ḥadīth." Is it permissible for him to relate the entire ḥadīth? He said, "When the transmitter and the reciter know that ḥadīth, I hope it will be permitted. The evidence is best that he would give it accurately." When we permit this, the reasoning is that the portion which the teacher did not mention is being transmitted by licensing. However, it is a certain and strong licensing in many respects. Therefore, in combination with the audition of the beginning of the text, the student is permitted to insert the remainder of the text without a license being specifically pronounced for it. God knows best.

18. It is obvious that it is not permissible to change "from the Prophet" (*ʿan al-Nabī*) to "from the Messenger of God" (*ʿan Rasūl Allāh*) (Peace be upon him), and the reverse is also true, even if transmission by paraphrase is permitted. In transmission by paraphrase, it is stipulated that the meaning [of the original wording and the paraphrased version] should not differ, but the meaning in this case is different. It is established that when "the Prophet" was in a book and the transmitter said, "from the Messenger of God" (Peace be upon him), ʿAbd Allāh b. Aḥmad b. Ḥanbal saw his father strike out "the Prophet" and write "from the Messenger of God" (Peace be upon him). Abū Bakr al-Khaṭīb said, "This is unnecessary. Aḥmad preferred adhering to the wording of the transmitter. However, his doctrine actually was to allow people to change the terms."[65] Then

65 *Kifāya*, 244.

al-Khaṭīb al-Baghdādī stated, with his isnād, that Ṣāliḥ b. Aḥmad b. Ḥanbal said, "I said to my father, 'What do you think when "the Messenger of God (Peace be upon him) said" appears in a ḥadīth and someone changes it to "the Prophet (Peace be upon him) said"?' He said, 'I hope that there will be nothing wrong with it.'"[66] On the other hand, al-Khaṭīb stated, with his isnād, that Ḥammād b. Salama was transmitting ḥadīth while ʿAffān and Bahz[67] were before him. They began changing "the Messenger of God" (Peace be upon him) to "the Prophet" (Peace be upon him) and Ḥammād said to them, "You two will never understand."[68] God knows best.

19. When the audition of a student is in some way defective: he must state this during his subsequent transmission of that material, and neglecting to do so is a form of misrepresentation. We have examples of this from the past. One of these is when the teacher transmits to the student from memory in the course of an informal session.[69] In that case, let the transmitter say, "X transmitted to us as a part of an informal session" (*ḥaddathanā fulān mudhākarartan*), or, "X transmitted to us in the course of an informal session" (*ḥaddathanā fī 'l-mudhākara*). More than one of the earlier scholars used to do this. A number of experts, including ʿAbd al-Raḥmān b. Mahdī and Abū Zurʿa al-Rāzī,[70] used to forbid that anything be taken from them in an informal session. We also heard that from Ibn al-Mubārak and others. That is because of the laxity which prevails in an informal session, coupled with the fact that the human memory is treacherous. For this reason, a number of prominent experts, including Aḥmad b. Ḥanbal (God be pleased with all of them), used their books to transmit the material they had memorized. God knows best.

20. When a ḥadīth is from two men, one of whom is discredited – for instance, a ḥadīth from Thābit al-Bunānī and Abān b. Abī ʿAyyāsh[71] from Anas – omitting the discredited transmitter from the isnād and mentioning only the reliable one is not condoned. This is out of fear that the ḥadīth contains something from the discredited transmitter which the reliable transmitter did not give. Aḥmad b. Ḥanbal and later Abū Bakr al-Khaṭīb said something similar to this. Al-Khaṭīb said, "In cases like this, Muslim b. al-Ḥajjāj sometimes omitted the discredited

66 *Kifāya*, 244.

67 This seems to be a reference to the transmitter Abu 'l-Aswad Bahz b. Asad al-Baṣrī, who died in 197/813; Dhahabī, *Siyar*, 9:192.

68 *Kifāya*, 244–5.

69 *Mudhākara*: an informal session where scholars would try to outdo one another in reciting ḥadīth from memory; see George Makdisi, *The Rise of Colleges*, (Edinburgh, 1981) 103–4.

70 Abū Zurʿa ʿUbayd Allāh b. ʿAbd al-Karīm al-Rāzī (200/815–264/878) was a prominent authority in ḥadīth from the city of al-Rayy; Sezgin, *GAS*, 1:145.

71 Abū Ismāʿīl Abān b. Abī ʿAyyāsh Fayrūz was a Baṣran transmitter of ḥadīth from the second/eighth century. He was the less reliable transmitter of this pair; Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):454; Ibn Abī Ḥātim, *Jarḥ*, 1(1):295–6.

transmitter from the isnād, mentioning the reliable transmitter and then saying, 'And someone else' (*wa-ākhar*), in allusion to the discredited transmitter. This declaration is valueless."[72]

In the same way, when the ḥadīth is from two reliable transmitters, the student should not omit one of them, because of the aforementioned possibility affecting it, even if in this case the danger posed by the omission is less. Refraining from the omission of a transmitter in these two scenarios is not the same as refraining from something absolutely forbidden, because the presumption is that the two relations do agree and the aforementioned possibility [that one transmission contains material not included in the other] is remote and unlikely. It is a kind of interpolation the intentional commission of which is not permitted, as was discussed above in the Category on the interpolated ḥadīth. God knows best.

21. When the student hears one part of a ḥadīth from one teacher and the other part from another, confounds them so that he is no longer able to distinguish between the two parts and ascribes the ḥadīth to both of them, explaining that part of it is from one of them and part from the other: this is permissible.

> Zuhrī did this in the Ḥadīth of the Lie (*ḥadīth al-ifk*)[73] which he related from ʿUrwa, Ibn al-Musayyib, ʿAlqama b. Waqqāṣ al-Laythī and ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba[74] from ʿĀʾisha (God be pleased with her). He said, "All of them transmitted to me a portion of her ḥadīth. They said, 'She said …'"

The entire contents of that kind of ḥadīth is to be treated as if the teacher had related it ambiguously from one of the two men, so that when one of them is discredited, it is not permissible to cite any part of the ḥadīth. It is also impermissible for anyone after the mixing of the contents of the ḥadīth to omit the mention of either of the two transmitters and relate the ḥadīth solely from the other. Rather, it is necessary to mention them both and make a clear declaration that part of the ḥadīth is from one of them and part from the other. God knows best.

---

72 *Kifāya*, 378.

73 For this famous story, see Alfred Guillaume, *The Life of Muhammad: A Translation of Ibn Isḥāq's* Sīrat Rasūl Allāh (Oxford, 1955), 494.

74 Abū ʿAbd Allāh ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba al-Hudhalī (d. 98/717) was a prominent legal scholar in Medina" Dhahabī, *Siyar*, 4:475–9.

Category 27

Guidelines for the Transmitter of Ḥadīth

(Maʿrifat ādāb al-muḥaddith)

Some of these guidelines have already been treated where required in the previous Categories. The science of ḥadīth is a noble science consistent with good morals and virtuous habits and incompatible with bad morals and shameful habits. It is one of the sciences of the hereafter and not of this world. Let whoever seeks to take up teaching ḥadīth and lecturing on some of its sciences first make his intention sound and pure and cleanse his heart of earthly aims and their stains. Furthermore, let him be on guard against the affliction which comes from the love and heedlessness of rank.

There used to be disagreement over the age when it becomes suitable for a transmitter to take up teaching ḥadīth and to be appointed to relate them. Our view is that, when the need arises for the ḥadīth in his possession, it becomes desirable for him to take up relating and spreading them, no matter what his age is. We heard that the excellent judge Abū Muḥammad b. Khallād [al-Rāmahurmuzī] (God bless him) said, "On the basis of report and reflection, it seems correct to me that the appropriate age for a transmitter to begin teaching ḥadīth is fifty years because that is the end of middle age and when physical maturity is realized. Suḥaym b. Wathīl[1] said,

> [I am] fifty years old, at the height of my powers.
> The trickery of events has given me experience.

There is nothing wrong with his transmitting at forty because that is the threshold of maturity and the apogee of perfection. The Messenger of God (Peace be upon him) was informed of his mission when he was forty. At forty a person's resolution and strength reach their peak and his intellect becomes abundant and his judgement is improved."[2] Al-Qāḍī ʿIyāḍ disagreed with Ibn Khallād over this and said, "How many of the early pious forebears and other transmitters never reached that age, dying before then, but still spread ḥadīth and knowledge beyond calculation? ʿUmar b. ʿAbd al-ʿAzīz[3] died before forty and Saʿīd b. Jubayr[4] did not reach fifty,

---

1. The famous poet Suḥaym b. Wathīl al-Riyāḥī was born before the advent of Islam and died around the year 40/661; Sezgin, *GAS*, 2:202–3.
2. Rāmahurmuzī, *Muḥaddith al-fāṣil*, 352–3.
3. ʿUmar b. ʿAbd al-ʿAzīz, sometimes referred to as ʿUmar II, was the sole representative of the Umayyad Dynasty respected by later religious scholars. He ruled in Damascus from 99/717 until his death in 101/720 at about thirty-eight lunar years of age; *EI²*, 3:977–9; Sezgin, *GAS*, 1:594.
4. Abū ʿAbd Allāh Saʿīd b. Jubayr al-Asadī was a Follower and expert on Qurʾānic commentary. He was born in 45/665 and executed by the Umayyad governor al-Ḥajjāj in 95/714; Sezgin, *GAS*, 1:28–9.

and the same is true of Ibrāhīm al-Nakhaʿī. Mālik b. Anas conducted classes for the people in his early twenties – some say at seventeen years – and the people in his class were numerous, and this was while his own teachers were still alive. Likewise, Muḥammad b. Idrīs al-Shāfiʿī taught at a young age and was appointed to do that."[5] (God knows best.) What Ibn Khallād said is not objectionable. It should be understood that he said it regarding those who take up the transmission of ḥadīth without the necessary proficiency in the science on their own impulse which prematurely came upon them before the age he mentioned. In that case, they should teach ḥadīth only after attaining the age mentioned, for that is the time when there will probably be a need for their ḥadīth. As for those whom ʿIyāḍ mentioned who transmitted before that, it is obvious that this was because of their precocious proficiency in this science. In combination with this early proficiency, the need for them to teach became manifest to them or they were asked to do so, either by an explicit request or through the concatenation of circumstances, so they came to transmit before the stipulated age.

The age a transmitter should desist from relating ḥadīth: it is the age when it is feared that he may be senile or doting and that he will confuse ḥadīth and relate ḥadīth which are not his own. People differ according to personal circumstances as to when they reach this age. Likewise, let the transmitter who goes blind and fears that ḥadīth that are not his own will be imposed on him desist from transmitting. Ibn Khallād said, "What pleases me the most is that he desist at eighty, because that is the threshold of senility. However, if his mind remains firm and his judgement intact, and if he knows his ḥadīth and still occupies himself with them, taking care to transmit them in expectation of a heavenly reward; I wish the best for him."[6] The reason for what he said is that in most cases the condition of an eighty-year-old has become weakened, and confusion and erring are to be feared from him, and this will not be detected in him until after he has confounded his ḥadīth. This happened to more than one reliable transmitter, including ʿAbd al-Razzāq and Saʿīd b. Abī ʿArūba.[7] Many people have taught ḥadīth after surpassing this age and good fortune aided them and well-being accompanied them. These include the Companions Anas b. Mālik, Sahl b. Saʿd,[8] and ʿAbd Allāh b. Abī Awfā;[9] as well as Mālik [b. Anas], al-Layth [b. Saʿd], [Sufyān] b. ʿUyayna and ʿAlī b. al-Jaʿd,[10] among a large number of early

5 *Ilmāʿ*, 200–4.

6 Rāmahurmuzī, *Muḥaddith al-fāṣil*, 354.

7 Abu 'l-Naḍr Saʿīd b. Abī ʿArūba Mihrān al-ʿAdawī (ca. 70/689–156/773) was a Follower and renowned transmitter of ḥadīth in al-Baṣra until his reliability declined; Sezgin, *GAS*, 1:91–2.

8 Abu 'l-ʿAbbās Sahl b. Saʿd b. Mālik al-Khazrajī (d. ca. 90/709) was the last Companion of the Prophet to die in Medina; Dhahabī, *Siyar*, 3:422–4.

9 ʿAbd Allāh b. Abī Awfā was the last living Companion in al-Kūfa. He died around the year 86/705 at nearly one hundred years of age; Dhahabī, *Siyar*, 3:428–30.

10 Abu 'l-Qāsim al-Baghawī collected the ḥadīth of the long-lived Abu 'l-Ḥasan ʿAlī b. al-Jaʿd b. ʿUbayd al-Jawharī al-Baghdādī (ca. 134/751–230/845) in the popular *al-Jaʿdiyāt* (ed. Rifʿat Fawzī ʿAbd al-Muṭṭalib, 2 vols, Cairo, 1415/1994); Sezgin, *GAS*, 1:105.

and late scholars. Their number includes several who transmitted ḥadīth after attaining the age of one hundred, including al-Ḥasan b. ʿArafa,[11] Abu ʾl-Qāsim al-Baghawī, Abū Isḥāq al-Hujaymī[12] and the judge Abu ʾl-Ṭayyib al-Ṭabarī (God be pleased with all of them). God knows best.

A transmitter should not transmit in the presence of someone more deserving of that than he. When Ibrāhīm [al-Nakhaʿī] and Shaʿbī met, Ibrāhīm did not say anything. Someone added: "He disliked relating ḥadīth in a city where there was a transmitter more deserving than he on account of age or some other reason." We heard that Yaḥyā b. Maʿīn said, "When I transmit ḥadīth in a city containing someone like Abū Mus'hir,[13] my beard should be shaved off [that is, his status as a scholar should be revoked]." We also heard from him, "Whoever transmits ḥadīth in a town containing someone more deserving to transmit than him is stupid." When a transmitter is asked for something which he knows to be in the possession of someone else in his city or elsewhere with a more elevated isnād than his or an isnād preferable for some other reason, he should tell the student about that person and guide him to him. Giving good advice is part of religion.

The transmitter should not refrain from relating ḥadīth to someone on account of that person having an impure motive for learning ḥadīth, for it is to be hoped that he will obtain the necessary intention later on. We heard that Maʿmar said, "People used to say, 'Knowledge should be refused to the man who seeks it for something other than the sake of God in order that knowledge be for God (He is great and exalted).'" On the contrary, let the transmitter eagerly spread his knowledge, striving for a rich reward. Some of the pious forebears used to attract people to their ḥadīth, including ʿUrwa b. al-Zubayr (God be pleased with them). God knows best.

Let the transmitter follow the example of Mālik (God be pleased with him), about which Abu ʾl-Qāsim al-Furāwī [that is, Abū Bakr or Abu ʾl-Fatḥ Manṣūr b. ʿAbd al-Munʿim al-Ṣāʿidī] informed us in Nishapur. He said, Abu ʾl-Maʿālī [Muḥammad b. Ismāʿīl] al-Fārisī transmitted to us. He said, The expert Abū Bakr [Aḥmad b. al-Ḥusayn] al-Bayhaqī informed us. He said, The expert Abū ʿAbd Allāh [al-Ḥākim] informed us. He said, Ismāʿīl b. Muḥammad b. al-Faḍl b.

---

11 The collection of the ḥadīth of Abū ʿAlī al-Ḥasan b. ʿArafa (150/767–257/871), known as *Juzʾ Ibn ʿArafa*, was one of the most popular works during the Ayyūbid era. At one point in his life he claimed to be 110 years old, although none of the birthdates or deathdates given for him allow this; Sezgin, *GAS*, 1:134.

12 When ʿAbd al-Raḥīm b. Aḥmad al-Bukhārī found the Baṣran Abū Isḥāq Ibrāhīm b. ʿAlī al-Hujaymī (ca. 252/866–351/963), he was wearing a turban made up of a cloth wrapped around his head 103 times, indicating that he was 103 years old. He claimed that Hujaymī did not even begin to transmit until he reached the age of one hundred. Obviously there are problems with his dates; Dhahabī, *Siyar*, 15:525–6.

13 Abū Mus-hir ʿAbd al-Aʿlā b. Mus'hir al-Dimashqī (140/757–218/833) was one of the great critics of ḥadīth of his day; Sezgin, *GAS*, 1:100–1.

Muḥammad al-Shaʿrānī[14] informed me. He said, My grandfather[15] transmitted to us. He said, Ismāʿīl b. Abī Uways transmitted to us. He said, "When Mālik b. Anas wanted to transmit, he used to perform his ablutions, sit on the edge of his bed and comb his beard. He sat erect, displaying gravity and reverence, and transmitted. He was asked about that and said, 'I like to honor the ḥadīth the Messenger of God (Peace be upon him). I transmit only in a state of ritual purity and sitting up straight.' He used to dislike transmitting ḥadīth in the street or while standing or in haste. He said, 'I like to try to understand what I transmit from the Messenger of God (Peace be upon him).'" It is also related that before teaching ḥadīth he used to perform the major ablution, fumigate his beard with incense and put on scent. If someone raised his voice in his class, he scolded him saying, "God (He is exalted) said, 'Those of you who believe do not raise your voice over that of the Prophet.'[16] Whenever someone raises his voice during the recitation of the ḥadīth of the Messenger of God (Peace be upon him), it is as if he raised his voice over that of the Messenger of God (Peace be upon him)."

We heard, or read, that the jurist Muḥammad b. Aḥmad b. ʿAbd Allāh[17] said, "When the reciter of the ḥadīth of the Messenger of God (Peace be upon him) stands up for anyone [out of special respect, when that person enters the room], a sin is recorded against him." It is better for him, as well as the participants in his class, to follow what was reported from Ḥabīb b. Abī Thābit,[18] who said, "It is a sunna for a person to receive people, all of them, in a kindly fashion when he transmits ḥadīth to them." God knows best.

The transmitter should not reel off the ḥadīth in such a fashion that some of them cannot be grasped.

Let the transmitter open and close his class with an invocation and prayer appropriate for the occasion. One of the most eloquent ways to open a class is by saying, "The most perfect praise belongs to God, Lord of the Worlds, under all circumstances. The most complete prayers and peace on the chief of the Messengers, whenever the heedful remember him and whenever the heedless neglect to remember him. God, pray over him, his family, the rest of the prophets, the family of each of them and the rest of the righteous to the greatest extent that it is right to ask for."

---

14 Abu 'l-Ḥasan Ismāʿīl al-Shaʿrānī was best known for his ḥadīth transmissions from his father and grandfather. He died in Bayhaq in 347/958; Samʿānī, *Ansāb*, 3:433.

15 Abū Muḥammad al-Faḍl b. Muḥammad al-Shaʿrānī (d. 282/895) claimed that he had studied ḥadīth in every part of the Islamic world, with the exception of al-Andalus. He was a chief transmitter of a number of significant works; Dhahabī, *Siyar*, 13:317–19.

16 Qurʾān 49:2.

17 Abū Zayd Muḥammad b. Aḥmad b. ʿAbd Allāh al-Marwazī (301/914–371/982) was an important figure in the history of the Shāfiʿite law school; Dhahabī, *Siyar*, 16:313–15.

18 Abū Yaḥyā Ḥabīb b. Abī Thābit al-Qurashī (d. ca. 120/738) was one of the chief ḥadīth transmitters in al-Kūfa; Dhahabī, *Siyar*, 5:288–91.

It is desirable for a knowledgeable transmitter to convene a session for the dictation of ḥadīth, for it is one of the highest classes of transmitters.[19] Audition in such a session is one of the best and strongest ways to take up ḥadīth. When the crowd is large, let him take on a repetitor (*mustamlī*) to broadcast from him. That is the custom of the greatest transmitters who undertook something like this. It was related that Mālik, Shuʿba, Wakīʿ, Abū ʿĀṣim,[20] Yazīd b. Hārūn and a large number of other prominent earlier figures did that. Let his repetitor be educated and alert, in order that what we heard about Yazīd b. Hārūn not befall him. Yazīd was asked about a ḥadīth and said, "Several (*ʿidda*) transmitted it to us." His repetitor shouted to him, "Abū Khālid, who is 'several's' father?" He replied, "Several, son of May I lose you!" Let the repetitor do his repeating elevated on a chair or something similar. If he cannot find anything suitable, let him perform his duty standing. He has to adhere to the wording of the transmitter and pass it on completely without any divergence. The benefit of the action of the repetitor is that someone who hears the words of the dictator from a distance attains an understanding and confirmation of what he is saying through the announcing of the repetitor. Those who hear only the speech of the repetitor [that is, those who cannot hear the dictator at all] do not thereby gain permission to relate the material directly from the dictator without explaining the circumstances. A discussion of that appeared above, in Category 24.

It is recommended that the class be opened with someone reciting part of the exalted Qurʾān. When he finishes, if there is some noise, the repetitor should ask the participants in the class to be silent. Then he should say, "In the name of God, the Compassionate and Merciful," praise God (He is blessed and exalted) and invoke blessings on the Messenger of God (Peace be upon him), trying to be as eloquent as possible in that, and turn to the transmitter and say, "Whomever you mention or whatever you mention, may God bless you" – or, "may God have mercy on you" or something similar. God knows best.

Every time the transmitter mentions the Prophet (Peace be upon him), he should invoke blessings upon him. Al-Khaṭīb said that he should raise his voice for that.[21] When he comes across a mention of a Companion, he should say, "God be pleased with him" (*raḍiya ʾllāhu ʿanhu*).

It befits the transmitter to praise his teacher appropriately when he relates from him. Indeed, several of the pious forebears and scholars did that. For example, it is related that when ʿAṭāʾ b. Abī Rabāḥ transmitted from [ʿAbd Allāh] b. ʿAbbās (God be pleased with them), he said, "The sea [of knowledge] (*al-baḥr*) transmitted to me;" and that Wakīʿ said, "Ṣufyān [al-Thawrī], the prince of the

---

19 *Fa-innahū min aʿlā marātib al-rāwīn*: the meaning of his clause is unclear to me. Nawawī replaced *al-rawīn* with *al-riwāya* (transmission) in this passage; *al-Taqrīb li-'l-Nawawī* (Cairo, 1388/1968), 38.

20 Abū ʿĀṣim al-Ḍaḥḥāk b. Makhlad b. al-Ḍaḥḥāk al-Shaybānī al-Nabīl (122/740–ca. 212/827) was a respected transmitter of ḥadīth; Dhahabī, *Siyar*, 9:480–5.

21 *Jāmiʿ*, 297.

believers in ḥadīth, transmitted to us." More important than that is the prayer for the teacher at the mention of his name. Let the transmitter not neglect that.

There is nothing wrong with the transmitter referring to someone he relates from with a nickname (*laqab*) he is known by, as *Ghundar* (troublemaker) is the nickname of Muḥammad b. Jaʿfar,[22] the student of Shuʿba, and *Luwayn* (party-colored) is the nickname of Muḥammad b. Sulaymān al-Miṣṣīṣī.[23] Or he may refer to his teacher by a maternal reference he is known by. For instance, Munya was the mother – or, it was said, the paternal grandmother – of the Companion Yaʿlā b. Munya,[24] and his father was Umayya. He may also refer to his teacher by reference to a bodily infirmity he was known for, for instance Sulaymān al-Aʿmash (Bleary-eyed Sulaymān) and ʿĀṣim al-Aḥwal (Cross-eyed ʿĀṣim). All of this may be done unless the person referred to dislikes it. That was the case with Ismāʿīl b. Ibrāhīm,[25] known as "Ibn ʿUlayya." ʿUlayya was his mother – or, it was said, his maternal grandmother. We heard that Yaḥyā b. Maʿīn used to say, "Ismāʿīl b. ʿUlayya transmitted to us," and Aḥmad b. Ḥanbal forbade it. He said, "Say, 'Ismāʿīl b. Ibrāhīm.' I read that he did not use to like being referred to by the name of his mother."[26] Yaḥyā b. Maʿīn replied, "We accept that from you, teacher of what is good."

It has been recommended that the transmitter dictate ḥadīth from a number of his teachers, giving first the one with the most elevated isnād or the best for some other reason. He should dictate a single ḥadīth from each of his teachers, choosing the ḥadīth with elevated isnāds and short texts. That is best and most appropriate procedure. He should be discriminating in the ḥadīth he dictates and carefully consider the material he is to teach. He should draw attention to the lesson and elevation of the ḥadīth and what makes it special. He should avoid those things which the intellect of those present cannot grasp and those things he fears will introduce a misconception into their thinking.

It was the custom of some of those we have mentioned to conclude the session of dictation with stories, humorous tales and verses, with their isnāds; and that is fine. God knows best.

When the transmitter finds himself incapable of bringing forth a ḥadīth he wants to dictate, there is nothing wrong with his asking one of the experts present at that moment for help and his bringing it forth for him. Al-Khaṭīb said, "A number of our teachers used to do that."[27]

---

22 Abū ʿAbd Allāh al-Hudhalī al-Baṣrī (ca. 110/728–193/809) studied with Shuʿba for twenty years; Dhahabī, *Siyar*, 9:98–102. The story behind his nickname is discussed in Category 52.

23 Abū Jaʿfar Muḥammad b. Sulaymān was a scholar of ḥadīth who died in Adana around 245/859 at, it is said, over one hundred years of age; Sezgin, *GAS*, 1:112.

24 Yaʿlā b. Munya (d. ca. 60/680) transmitted about twenty ḥadīth; Dhahabī, *Siyar*, 3:100–1, s.n. Yaʿlā b. Umayya.

25 Abū Bishr Ismāʿīl b. Ibrāhīm b. Miqsam al-Asadī (110/728–193/809) was one of the greatest transmitters of his era; Dhahabī, *Siyar*, 9:107-20.

26 When a person was referred to with the name of his mother, there was sometimes an implication that his birth was illegitimate and the identity of his father was unknown.

27 Al-Khaṭīb al-Baghdādī discusses this question in *Kifāya*, 216–17.

When the session of dictation is finished, there is no dispensing with collating the material, checking that it is accurate and correcting what became corrupted by a slip of the pen or an ink blot.

These are the key guidelines for the transmitter. We will be content with them in order to avoid prolixity by discussing matters which are either less important or obvious and unambiguous. God is the one who grants success. He knows best.

Category 28

Guidelines for the Student of Ḥadīth

(Maʿrifat ādāb ṭālib al-ḥadīth)

Some of these have already been treated above. The first thing incumbent on the student is to achieve true sincerity and to be on guard against taking up the study of ḥadīth as a means to gain some worldly aim. We heard that Ḥammād b. Salama (God be pleased with him) said, "Whoever studies ḥadīth for a reason other than for the sake of God is deluded." We heard that Sufyān al-Thawrī (God be pleased with him) said, "I know of no deed better than studying ḥadīth for someone who seeks God through it." We also heard something similar from Ibn al-Mubārak (God be pleased with him). One of the most likely reasons for making correct one's intention in the study of ḥadīth is the one we heard from Abū ʿAmr Ismāʿīl b. Nujayd.[1] He asked Abū Jaʿfar Aḥmad b. Ḥamdān – and they were both righteous men – "With what intention should I write ḥadīth?" He said, "Do you not see that blessings come down at the mention of righteous people?" He said yes and Abū Jaʿfar said, "The Messenger of God (Peace be upon him) is the chief of the righteous people." So let the student ask God (He is blessed and exalted) for help, support, success and guidance. Let him adopt for himself pure morals and pleasing manners. Indeed, we heard that Abū ʿĀṣim al-Nabīl said, "Whoever studies these ḥadīth studies the most elevated of religious matters. He needs to be the best kind of person."

There is a difference of opinion which was discussed above, at the beginning of Category 24, over the recommended age to begin hearing and writing ḥadīth. When the student starts to study ḥadīth, let him buckle down and work hard. He should begin by hearing ḥadīth from the teacher in his city with the best isnād and the one most worthy from the standpoint of knowledge, fame, nobility, and so forth, and then the next most worthy. When he finishes hearing the elevated and important ḥadīth of his own town, let him travel to other lands. We heard that Yaḥyā b. Maʿīn said, "There are four people in whom you cannot detect any proper behavior: the watchman of a street, the herald of a judge, the son of a ḥadīth transmitter and the man who writes ḥadīth in his own land and does not travel to study ḥadīth." We heard that Aḥmad b. Ḥanbal (God be pleased with him) was asked, "Should a man travel to acquire elevation in ḥadīth?" He said, "Yes, by God! Energetically!" Ḥadīth from ʿUmar [b. al-Khaṭṭāb] (God be pleased with him) used to reach ʿAlqama [b. Qays] and al-Aswad[2] and they were not satisfied with them until they went to ʿUmar and heard them from him directly."

1 Abū ʿAmr Ismāʿīl b. Nujayd al-Sulamī (272/885–365/975) was a transmitter of ḥadīth known for his piety; Sezgin, *GAS*, 1:183.

2 Abū Sallām al-Aswad b. Hilāl al-Kūfī (d. 84/703) was a Follower born in pre-Islamic times; Dhahabī, *Siyar*, 4:257.

God knows best. We heard that Ibrāhīm b. Adham[3] (God be pleased with him) said, "God (He is exalted) deflects adversity from this Community through the traveling of the scholars of ḥadīth."

Acquisitiveness and greed should not cause the student to become lax in audition and taking up ḥadīth and fail to achieve what is stipulated for him in that regard in the fashion explained above.

Let the student put into practice the ḥadīth he hears pertaining to prayer, praising God and other virtuous acts. That is the tithe of ḥadīth, according to what we heard from the righteous man Bishr b. al-Ḥārith al-Ḥāfī[4] (God be pleased with him). We also heard that he said, "Scholars of ḥadīth, pay the tithe of these ḥadīth! For every two hundred ḥadīth, put five into practice." We heard that ʿAmr b. Qays al-Mulāʾī[5] (God be pleased with him) said, "When you read about something good, do it. Even if you do it only once, you will be a practitioner of it." We heard that Wakīʿ said, "If you want to learn ḥadīth, put them into practice!"

Let the student exalt his teacher and whomever else he hears ḥadīth from. That is part of the glorification of ḥadīth and knowledge. He should not pester his teacher, nor take up so much of his time that he annoys him. It is feared that whoever does that will be kept from receiving any benefit. Indeed, we heard that Zuhrī said, "When the class goes on too long, the Devil takes part in it."

The student who succeeds in acquiring the audition of a particular teacher and conceals it from others so that he alone will be distinguished by it is unworthy of benefiting from it. That is one of the forms of wickedness into which ignorant and low students fall.

Teaching is one of the first benefits of studying ḥadīth. We heard that Mālik (God be pleased with him) said, "One of the blessings of ḥadīth is teaching one another." We heard that Isḥāq b. Ibrāhīm b. Rāhawayh said to one member of a group that heard ḥadīth from him, "Copy the ḥadīth I have recited from their book." The student replied, "They will not let me." Ibn Rāhawayh said, "Then, by God, they will not prosper. We have seen many people who forbade this audition, and, by God, they did not prosper or find success!" We too have seen people who forbade audition and they did not prosper or find success. We ask God for well-being. God knows best.

Let the student not be one of those whom bashfulness or pride keep from collecting large numbers of ḥadīth. We heard that Mujāhid (God be pleased with him) said, "The bashful person and the prideful person cannot acquire knowledge." We heard that ʿUmar b. al-Khaṭṭāb and his son (God be pleased

---

3 Abū Isḥāq Ibrāhīm b. Adham al-ʿIjlī was a famous early mystic. He was born in Balkh around 112/730 and is said to have been a prince. He moved to Syria and led a wandering existence living off the fruits of his own labor until his death around 161/778; *EI*[2], 3:985–6.

4 Abū Naṣr Bishr b. al-Ḥārith al-Ḥāfī (ca. 150/767–ca. 227/841) was an influential early mystic; *EI*[2], 1:1244–6; Sezgin, *GAS*, 1:638.

5 ʿAmr b. Qays al-Mulāʾī al-Bazzāz instructed Sufyān al-Thawrī in the Qurʾān and the inheritance laws; Dhahabī, *Siyar*, 6:250–1.

with them) said, "Whosoever's face is soft [that is, whosoever is bashful], his knowledge is soft." He should not be too haughty to write ḥadīth from which he will derive benefit from someone inferior to him. We heard that Wakīʿ b. al-Jarrāḥ (God be pleased with him) said, "A scholar of ḥadīth does not become noble until he writes ḥadīth from someone superior to him, someone of the same rank and someone inferior to him.

Someone who wastes any of his time trying to study with many teachers merely to acquire the reputation of having had many teachers and the fame that comes with that will not be successful. The words of Ibn Abī Ḥātim al-Rāzī do not refer to this; that is, "When you write ḥadīth, take everything. When you transmit, be selective."

Let the student write and hear the books and personal collections that he comes across in their entirety, not just excerpts. Ibn al-Mubārak (God be pleased with him) said, "I never made excerpts of a scholar's ḥadīth without regretting it later." We heard that he also said, "Someone cannot take excerpts from the transmission of a scholar without it being a sin." We heard or read that Yaḥyā b. Maʿīn said, "Those who excerpt ḥadīth will come to regret it later when their regret will do them no good." If circumstances make it difficult for the student to take all of a transmitter's ḥadīth and he is compelled to be selective and make excerpts, he should take that on personally, if he is qualified, discriminating and knowledgeable of the ḥadīth suitable for selection and excerpting. If he is not up to that, he should seek the help of one of the experts to make the excerpts for him. A number of experts used to engage in selecting the ḥadīth of their own teachers while the students listened to and recorded their selections, including Ibrāhīm b. Urama al-Iṣbahānī,[6] Abū ʿAbd Allāh al-Ḥusayn b. Muḥammad – known as ʿUbayd al-ʿIjl[7] – Abu 'l-Ḥasan al-Dāraquṭnī and Abū Bakr al-Jiʿābī[8] among others. The prevailing custom was for the expert to draw a sign on the selected ḥadīth in the text of the teacher. Abu 'l-Ḥasan al-Nuʿaymī[9] used to mark his selections with an elongated letter *ṣād*; Abū Muḥammad al-Khallāl[10] with an elongated letter *ṭāʾ* and Abu 'l-Faḍl al-Falakī[11] with the shape of two *hamza*s. All of them made their

6 Abū Isḥāq Ibrāhīm b. Urama (or Ūrama) al-Iṣbahānī was an early expert in ḥadīth who died at the end of 266/880; Dhahabī, *Siyar*, 13:145–6.

7 ʿUbayd al-ʿIjl was a student of Yaḥyā b. Maʿīn who died in 294/907 in his eighties. Other sources give his *kunya* as Abū ʿAlī; Dhahabī, *Siyar*, 14:90–1.

8 Abu Bakr Muḥammad b. ʿUmar b. Muḥammad al-Jiʿābī (284/897–355/966) was a Shiite scholar of ḥadīth who served as a judge in Mosul; Dhahabī, *Siyar*, 16:88–92.

9 Abu 'l-Ḥasan ʿAlī b. Aḥmad b. al-Ḥasan al-Nuʿaymī was an inhabitant of Baghdad renowned for his expertise in ḥadīth, theology and literature who died in 443/1051 in his eighties; Dhahabī, *Siyar*, 17:445–7.

10 Abū Muḥammad al-Ḥasan b. Abī Ṭālib Muḥammad al-Khallāl al-Baghdādī (352/963–439/1047) was a Baghdadi transmitter who worked extensively in the field of ḥadīth; Sezgin, *GAS*, 1:232.

11 Abu 'l-Faḍl ʿAlī b. al-Ḥusayn b. Aḥmad al-Hamadhānī al-Falakī (d. 427/1036) wrote a number of books, including a *ṭabaqāt*-work entitled *al-Muntahā fī maʿrifat al-rijāl*; Dhahabī, *Siyar*, 17:502–4.

signs in ink in the right margin of the page. Dāraquṭnī marked the choosen ḥadīth with a broad line of red ink in the left margin and the expert Abu 'l-Qāsim al-Lālakā'ī[12] used to mark them with a short penstroke in red at the beginning of the isnād of the selected ḥadīth. There is no problem with any of that: to each his own.

The student of ḥadīth should not limit himself to hearing ḥadīth and writing them down, without trying to gain knowledge from them and understand them. Then he would have worn himself out without accomplishing anything and without entering into the ranks of the scholars of ḥadīth. Rather, he would not become anything more than one of the deficient imitators who attempt to adorn themselves with something they actually lack. Abu 'l-Muẓaffar, the son of the expert Abū Saʿd al-Samʿānī (God bless him), personally declaimed to me in the city of Marv. He said, My father declaimed to us, either personally or by recitation to him. He said, Muḥammad b. Nāṣir al-Salāmī himself declaimed to us. He said, The surpassing litterateur Fāris b. al-Ḥusayn[13] himself declaimed to me

Student whose time has come to transmit,
In transmitting, pay attention to transmitting and understanding
Transmit only a few ḥadīth and husband them carefully
for knowledge is infinite.

Let the student first direct his attention to the two *Ṣaḥīḥ*s [that is, those of Bukhārī and Muslim], then Abū Dāwūd's *Sunan*, Nasā'ī's *Sunan* and the book of Tirmidhī, mastering their difficulties and attempting to understand their obscurities. He should not be misled about Bayhaqī's *Kitāb al-Sunan al-kabīr*, for we do not know the like of it in its field. Then, he should devote himself to the rest of the works a scholar of ḥadīth has need of, including the *musnads*, like *Musnad Aḥmad* [*ibn Ḥanbal*]; the comprehensive collections arranged by legal topic containing supported and unsupported ḥadīth and Mālik's *Muwaṭṭa'* is the foremost of these; the books on the defects in ḥadīth (*ʿilal al-ḥadīth*) – Aḥmad b. Ḥanbal's *Kitāb al-ʿIlal*[14] (*The Book of Defects*) and Dāraquṭnī's *Kitāb al-ʿIlal*[15] are among the finest of these; the books containing information about transmitters and when they lived – Bukhārī's *al-Ta'rīkh al-kabīr* (*Great History*) and Ibn Abī Ḥātim's *Kitāb al-Jarḥ wa-'l-taʿdīl* (*Book of Personality Criticism*) are among the best of these; and the books on clarifying

12 Abu 'l-Qāsim Hibat Allāh b. al-Ḥasan al-Lālakā'ī (d. 418/1027) composed a famous collection of credal statements entitled *Sharḥ uṣūl iʿtiqād ahl al-sunna wa-'l-jamāʿa* (ed. Aḥmad Saʿd Ḥamdān, 2nd edn, 4 vols, Riyadh, 1411); Sezgin, *GAS*, 1:501.

13 The sources I consulted take no notice of this poet.

14 *Kitāb al-ʿIlal wa-maʿrifat al-rijāl*, 2 vols (Istanbul, 1987).

15 *Kitāb al-ʿIlal al-wārida fī 'l-aḥādīth al-Nabawiya*, ed. Maḥfūẓ al-Raḥmān Zayn Allāh al-Salafī (Riyadh, 1405/1985).

problematic names – the most complete of these is *al-Ikmāl* (*Perfection*) of Abū Naṣr b. Mākūlā.[16]

Whenever the student encounters a problematic name or difficult word in a ḥadīth, let him research it and commit it to memory. That way he will easily gain a good deal of knowledge.

Let him memorize ḥadīth gradually, little by little, over several days and nights. That is the best way for him to master the material to be learned. That practice is reported from a number of early experts in ḥadīth, including Shuʿba, Ibn ʿUlayya and Maʿmar. We heard that Maʿmar said, "I heard Zuhrī saying, 'Whoever seeks knowledge as a whole, loses it as a whole. Knowledge is acquired only a ḥadīth or two at a time.' "

Let exactitude be the student's concern. ʿAbd al-Raḥmān b. Mahdī said, "Learning is exactitude."

Repeating to others ḥadīth one is trying to memorize is one of the most powerful ways to master them. We heard that ʿAlqama [b. Qays] al-Nakhaʿī said, "Repeat the ḥadīth amongst yourselves! They live through being spoken," and "Whoever is pleased to learn ḥadīth, let him transmit them; even if he has to transmit them to someone who does not desire them."

Let the student occupy himself with compiling, composing and arranging, when he becomes ready and qualified for that. As the expert al-Khaṭīb said, "It makes the memory firm, kindles the heart, hones one's character, improves clarity, uncovers the unclear, brings good repute and immortalizes one to the end of time. Rarely does one become adept in the science of ḥadīth, fathom its obscurities and discern its hidden points without doing that."[17] The expert Ṣūrī – Muḥammad b. ʿAlī[18] – transmitted, saying, "I saw the expert Abū Muḥammad ʿAbd al-Ghanī b. Saʿīd in a dream and he said to me, 'Abū ʿAbd Allāh, compile and arrange before it becomes impossible for you. This is my case. You see that it has become impossible for me.' "[19]

The scholars of ḥadīth followed two courses in arranging the material.

1. Arrangement by legal topic (*ʿala 'l-abwāb*): this is the inclusion of ḥadīth according to the legal issue, and so forth that they address, and grading them by type,[20]

---

16 Abū Naṣr ʿAlī b. Hibat Allāh b. Mākūlā (422/1031–486/1093 or 487) was a Baghdadi scholar of ḥadīth who wrote a number of works, including *al-Ikmāl fī rafʿ al-irtiyāb ʿan al-muʾtalif wa-'l-mukhtalif min al-asmāʾ wa-'l-kunā wa-'l-ansāb* (ed. ʿAbd al-Raḥmān b. Yaḥyā al-Muʿallimī al-Yamanī, 6 vols, Hyderabad, 1962–7). His slaveboy robbed and killed him in al-Ahwāz; Dhahabī, *Siyar*, 18:569–78.

17 *Jāmiʿ*, 415.

18 Abū ʿAbd Allāh Muḥammad b. ʿAlī al-Ṣūrī (ca. 376/986–441/1049) instructed al-Khaṭīb al-Baghdādī in the science of ḥadīth; Sezgin, *GAS*, 1:233.

19 This is a curious anecdote. The implication would seem to be that ʿAbd al-Ghanī b. Saʿīd died without writing anything, although that was far from being the case.

20 *Wa-tanwīʿuhū anwāʿan*: it is very difficult to divine what the *anwāʿ* are supposed to be here. This section is closely based on al-Khaṭīb al-Baghdādī's *Jāmiʿ* (pp. 417–18), where *nawʿ* is

bringing together the relevant material for each legal issue and each type, subject by subject.

2. Arrangement of the ḥadīth by *musnad* (*ʿala 'l-masānīd*) and the collection of the ḥadīth of each Companion individually, even if the types of the ḥadīth differ: those who choose this approach may order the Companions alphabetically by name. He may also order them by tribe, beginning with the Banū Hāshim [that is, the tribe of the Prophet], and then the closest in regard to blood ties to the Messenger of God (Peace be upon him) and then the next closest. He may also order the Companions by the various measures of precedence applied to them. So he should begin with the Ten [who were granted the glad tidings of their acceptance into Paradise];[21] then the Muslim participants in the battle of Badr; then the people of al-Ḥudaybīya;[22] then those who converted to Islam and went to Medina after the time of al-Ḥudaybīya and before the conquest of Mecca. He should conclude with the youngest Companions, like Abu 'l-Ṭufayl[23] and his peers, and finally the women. This is the best way, and the first [that is, alphabetical arrangement] is the easiest. There are also other arrangements.

> One of the most elevated ways to arrange ḥadīth is the analytical (*muʿallal*) which collects the chains of transmission for each ḥadīth and notes the differences in the transmitters of it. Yaʿqūb b. Shayba did this in his *Musnad*.[24]
>
> Another kind of composition with which some occupy themselves is the collection of teachers (*jamʿ al-shuyūkh*); that is, the collection of the ḥadīth of particular teachers, each one of them separately. ʿUthmān

used both as a synonym of *bāb* (legal topic) and in reference to the quality of the isnād attached to the ḥadīth; that is, he says that the two *nawʿ*s are supported (*musnad*) and unsupported (*mawqūf* and *mursal*).

21 In addition to the four caliphs, Abū Bakr, ʿUmar, ʿUthmān and ʿAlī, the Ten included Ṭalḥa, al-Zubayr, ʿAbd al-Raḥmān b. ʿAwf, Saʿd b. Abī Waqqāṣ and Saʿīd b. Zayd. There was a disagreement as to whether the tenth was Abū ʿUbayd b. al-Jarrāḥ or the Prophet himself; *EI*², 1:693.

22 In the year 6/628, during the negotiations with the pagans at the village of al-Ḥudaybīya outside of Mecca, the Muslims made the Pledge of Good Pleasure (*bayʿat al-riḍwān*), promising to obey the Prophet; *EI*², 3:539.

23 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:798–9, 4:1696–7.

24 This work is described in al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 14:281 and Ḥājjī Khalīfa, *Kashf*, 2:cols. 1678–9 (as *Musnad Ibn Shayba Yaʿqūb al-ḥāfiẓ*). If it had been completed, it would have been enormous. The portion which has survived was published in Beirut in 1940. According to Sakhāwī, the purpose of this approach was to facilitate the exposure of anomalies in the lines of transmission; for instance, hidden cases of *irsāl* (looseness); *Fatḥ al-Mughīth*, 2:342–3.

b. Saʿīd al-Dārimī[25] said, "It is said that whoever does not collect the ḥadīth of these five is bankrupt in ḥadīth: Sufyān [al-Thawrī], Shuʿba, Mālik, Ḥammād b. Zayd and [Sufyān] b. ʿUyayna. They are the bases of right religion." The scholars of ḥadīth collect the ḥadīth of many people beside those Dārimī mentioned, including Ayyūb al-Sakhtiyānī, Zuhrī and Awzāʿī.

They also collect "headings" (*tarājim*) and these are isnāds, singling out the texts they appear with and collecting them in book form, like the heading of Mālik from Nāfiʿ from [ʿAbd Allāh] b. ʿUmar, the heading of Suhayl b. Abī Ṣāliḥ from his father [that is, Abū Ṣāliḥ Dhakwān b. ʿAbd Allāh al-Sammān] from Abū Hurayra, the heading of Hishām b. ʿUrwa from his father [ʿUrwa b. al-Zubayr] from ʿĀʾisha and there are many similar ones.

They also collect individual chapters from the comprehensive books arranged according to legal issue, for instance the chapter on seeing God (He is great and exalted) in the hereafter (*ruʾyat Allāh*), the chapter on raising the hands in prayer (*rafʿ al-yadayn*), the chapter on recitation behind the prayer leader (*al-qirāʾa khalfa 'l-imām*), and so forth. Then they put them separately in book form, so they become individual monographs.[26]

They also treat certain ḥadīth separately, collecting their lines of transmission in individual monographs, like the lines of transmission of the ḥadīth regarding the taking away of knowledge (*qabḍ al-ʿilm*) and the ḥadīth regarding the major ablution on Friday (*al-ghusl yawma 'l-jumʿa*), and so forth.

Earlier scholars collected and arranged in monographs the ḥadīth belonging to many of the Categories treated in this book of ours.

In all of this, the student must make his purpose sound and be on guard against the aim of merely striving for large numbers and the like. We read that Ḥamza b. Muḥammad al-Kinānī published a single ḥadīth with about two hundred lines of transmission and was pleased with that. He saw Yaḥyā b. Maʿīn in a dream and mentioned that to him. Yaḥyā b. Maʿīn replied, "I fear this comes under the heading of 'Your god is competition in quantity.' "[27]

---

25 Abū Saʿīd ʿUthmān b. Saʿīd al-Dārimī (ca. 200/816–280/894) was a scholar of ḥadīth best known today for two theological works, *al-Naqd ʿala 'l-Marīsī al-ʿanīd* (ed. M.Ḥ. Fiqī, Cairo, 1358) and *al-Radd ʿala 'l-Jahmīya* (ed. G. Vitestam, Leiden, 1960); Sezgin, *GAS*, 1:600–1; *EIr*, 7:31–2.

26 Sakhāwī lists a number of such books in *Fatḥ al-Mughīth*, 2:343.

27 Qurʾān, 102:1.

Let the student be careful to bring forth his compositions to the public only after he has polished, refined and reviewed them again and again.

Let the student be on guard against collecting something he is not yet qualified for in an attempt to reap the fruit and seize the profit of collecting it. This way the verdict against him will not be the one we heard from ʿAlī b. al-Madīnī, "When you see a youth who, the first time he records ḥadīth, collects the ḥadīth regarding the major ablution (*ḥadīth al-ghusl*) and the ḥadīth 'Whoever ascribes a lie ...' (*ḥadīth man kadhaba*) write on the nape of his neck, 'He will not prosper.'"

This book is an entryway into the study of ḥadīth, an attempt to make clear its main and secondary issues and to explain the terminology, aims and concerns of its practitioners. Ignorance of these matters greatly impairs a transmitter. This book is – God willing – worthy of receiving attention before any other. We beseech God (He is praised) for His great grace. He knows best.

Category 29

Elevated and Low Isnāds

(Maʿrifat al-isnād al-ʿālī wa-'l-nāzil)

In the first place, the principle of the isnād is an excellent characteristic of this community and an outstanding example of a confirmed sunna. I heard from more than one source that ʿAbd Allāh b. al-Mubārak (God be pleased with him) said, "The isnād is part of religion. If it were not for the isnād, whoever wanted would have said whatever he wanted." Seeking elevation (*ʿulūw*) in ḥadīth is also a sunna. For that reason, undertaking journeys was recommended, as stated above.[1] Aḥmad b. Ḥanbal (God be pleased with him) said, "Seeking an elevated isnād is a sunna from those who came before." Indeed, we heard that in his final illness Yaḥyā b. Maʿīn (God be pleased with him) was asked, "What do you desire?" He replied, "An empty house and an elevated isnād."

Elevation keeps defectiveness away from the isnād, because it is possible for defectiveness to come, either inadvertently or deliberately, from every transmitter in the isnād. Therefore, a small number of transmitters represents a small number of sources of defectiveness and a large number of men represents a large number of sources of defectiveness. This much is patently clear. The elevation sought in the transmission of ḥadīth has five subcategories:

1. Proximity (*qurb*) to the Messenger of God (Peace be upon him) through a clean, unweak isnād:[2] that is one of the most noble types of elevation. We heard that the ascetic and scholar Muḥammad b. Aslam al-Ṭūsī[3] (God be pleased with him) said, "Proximity in the isnād is proximity" – or "a means to gain proximity" – "to God (He is exalted and great)." He is right, because proximity in the isnād is proximity to the Messenger of God (Peace be upon him) and proximity to him is proximity to God (He is exalted and great).

2. The second subcategory is the one the expert Abū ʿAbd Allāh al-Ḥākim mentioned,[4] that is, proximity to one of the authorities of ḥadīth, even if there are a large number of intermediaries between that authority and the Messenger of God (Peace be upon him): when that is found in an isnād, it is described as elevation in view of its proximity to that authority, even if it is not elevated in relation to the Messenger of God (Peace be upon him). The remarks of al-Ḥākim

---

1 See p. 175.

2 *Bi-isnād naẓīf ghayr ḍaʿīf*: This does not seem to have been a technical formulation, although its basic significance seems clear.

3 Abu 'l-Ḥasan Muḥammad b. Aslam al-Ṭūsī (ca. 180/796–242/856) was an early mystic; Dhahabī, *Siyar*, 12:195–207.

4 *ʿUlūm al-ḥadīth*, 11.

create the false impression that proximity to the Messenger of God (Peace be upon him) is not counted as a desirable form of elevation at all. This is an error regardless of who says it, because proximity to the Prophet (Peace be upon him) with a clean, unweak isnād is more deserving of being called "elevation" and no one who possesses a grain of knowledge can dispute that. It would seem that al-Ḥākim sought by these remarks of his to establish the validity of elevation in an isnād based on its proximity to an authority, even if the isnād is not close to the Messenger of God (Peace be upon him), and to censure those who in this regard pay attention to the mere proximity of the isnād to the Messenger of God (Peace be upon him), even if it is a weak isnād. For that reason, he gave the ḥadīth of Abū Hudba, Dīnār, al-Ashajj and their peers[5] as examples of proximity to the Prophet. God knows best.

3. Elevation in relation to the transmission of one or both of the *Ṣaḥīḥ*s [that is, those of Bukhārī and Muslim] or the other famous, authoritative books: the "agreements" (*muwāfaqāt*), "substitutions" (*abdāl*), "equivalence" (*musāwāh*) and "hand-shaking" (*muṣāfaḥa*) which have lately become famous refer to this. Later transmitters of ḥadīth have come to pay a good deal of attention to this type of elevation. Some of those whom I found mentioning this type of elevation in their remarks are the expert Abū Bakr al-Khaṭīb, some of his teachers, Abū Naṣr b. Mākūlā, Abū ʿAbd Allāh al-Ḥumaydī and others of their generation as well as those who came after them.

> *Agreement* (*muwāfaqa*): it is a when a ḥadīth comes to you from the teacher who transmitted it to Muslim, for instance, with an elevated isnād with fewer intermediaries than the ḥadīth has when you relate it from Muslim from his teacher.
>
> *Substitution* (*badal*): an example of this would be that for a particular ḥadīth the same elevation described above comes to you from a teacher other than the teacher of Muslim.[6] Sometimes "substitution" is called

---

5 This is a reference to a passage in *ʿUlūm al-ḥadīth* (pp. 9–10). All of these individuals were shameless liars who claimed to be much older than they actually were in order to make their ḥadīth attractive to gullible students seeking short isnāds. Abū Hudba Ibrāhīm b. Hudba al-Fārisī died shortly after the year 200/816 and claimed to be a student of the Companion Anas b. Mālik (d. ca. 90/709); Dhahabī, *Mīzān*, 1:71–2; Ibn Ḥajar, *Lisān*, 1:119–21. Similarly, in the year 240/855 Abū Mikyās Dīnār b. ʿAbd Allāh (*not* "ʿAbd Allāh b. Dīnār" as in *ʿUlūm al-ḥadīth*) al-Ḥabashī was transmitting directly from Anas; Dhahabī, *Mīzān*, 2:30–1; Ibn Ḥajar, *Lisān*, 2:434–5. According to al-Ḥākim, Abu 'l-Dunyā ʿUthmān b. al-Khaṭṭāb b. ʿAbd Allāh al-Ashajj al-Maghribī maintained that he had been a servant of the caliph ʿAlī and was kicked by his mule.

6 This, of course, is rather vague and later writers on the subject do not offer much help. As in the example Ibn al-Ṣalāḥ provided, it appears that this term was most often applied to cases where the student's and the compiler's isnāds intersect at the level of the teacher of the compiler's teacher. An example cited by Suyūṭī seems to indicate that the intersection could also occur earlier in the line of transmission; *Tadrīb al-rāwī*, 2:166.

"agreement" so the example we cited may be said to be "an elevated agreement in respect to the teacher of Muslim's teacher." Even if the isnād had not been elevated, it still would have been an instance of "agreement" and "substitution." However, [in practice] these terms would not be applied to a unelevated isnād, because there is no interest in that kind of ḥadīth.

Equivalence (*musāwāh*): in our day, it is when the number of intermediaries in your isnād is fewer, not to the teacher of Muslim and his peers nor to the teacher of his teacher, but rather to someone more remote than that, like the Companion or someone near him – and this may even be to the Messenger of God (Peace be upon him) – so that the number of intermediaries between you and, for instance, the Companion is the same as the number between Muslim and that Companion. So you are therefore "equal" (*musāwiyan*) to, for instance, Muslim in regard to proximity of isnād and the number of transmitters in the isnād.

Hand-shaking (*muṣāfaḥa*): This is when the "equivalence" we described belongs to your teacher rather than to you. So you have "hand-shaking" because it is as if you had in that ḥadīth "met" Muslim and "shook hands with him" through it, on account of your having met your teacher who is "equal" to Muslim. If the "equivalence" belongs to the teacher of your teacher, the hand-shaking goes to your teacher. So you can say, "It is as if my teacher heard Muslim and shook his hand." If the "equivalence" belongs to the teacher of your teacher's teacher, then the hand-shaking belongs to your teacher's teacher. Then you can say regarding it, "It is as if the teacher of my teacher heard Muslim and shook his hand." It is better that you do not mention any connection to yourself for that, but rather say, "It is as if X heard it from Muslim," without saying for it, "*My* teacher" or "The teacher of *my* teacher."

It will not remain hidden to someone who gives it some thought that, in a case of "equivalence" and "hand-shaking" accruing to you, your isnād and the isnād of Muslim, or someone like him, will converge only at a distance from the teacher of Muslim; for example, on the Companion or someone close to him. If the "hand-shaking" which you mention does not belong to you, but rather to one of the transmitters above you in your isnād, the convergence of the two isnāds can happen at the teacher of Muslim or his peers and the "hand-shaking" then is mixed with "agreement." The sense of "agreement" refers to a special form of "equivalence" and "hand-shaking" since it means that one of the earlier transmitters of your elevated isnād was "equal" to or "shook hands" with Muslim or Bukhārī, because that transmitter heard the ḥadīth from someone who heard it from the teacher of Bukhārī or Muslim [in the case of "hand-shaking"], despite the posteriority of that transmitter's generation in relation to theirs. For the reason we gave, one finds instances of "hand-shaking" along with the

"agreements" and "substitutions" in many of the elevated ḥadīth supplied by those who first spoke about this Category and their contemporaries.

Be aware that this type of elevation is elevation dependant on lowness (*nuzūl*), since if it were not for the lowness of the authority in his isnād, you would not be elevated in your isnād. In Marv I had recited to our prolific teacher Abu 'l-Maẓaffar ʿAbd al-Raḥīm – the son of the author Abū Saʿd al-Samʿānī (God bless them) – from the *Collection of Forty Ḥadīth* (*arbaʿī*) *of Abu 'l-Barakāt al-Furāwī* a ḥadīth regarding which Furāwī claimed that it was as if he himself – or his teacher – had heard it from Bukhārī. The teacher Abu 'l-Muẓaffar said, "It is not elevated in relation to you, rather it is low in relation to Bukhārī." This is a good and clever response which takes this type of elevation down a notch. God knows best.

4. One of the types of elevation is the elevation derived from a transmitter dying early. An illustration of this is a ḥadīth I relate from a teacher who informed me from someone else from the expert Bayhaqī from the expert Abū ʿAbd Allāh al-Ḥākim. It is more elevated than my relation of that same ḥadīth from a teacher who informed me from someone from Abū Bakr b. Khalaf[7] from al-Ḥākim, despite both isnāds having the same number of intermediaries, because Bayhaqī predeceased Ibn Khalaf. Bayhaqī died in 458 [1066 AD] and Ibn Khalaf in 487 [1094 AD]. We heard that the expert Abū Yaʿlā al-Khalīl b. ʿAbd Allāh al-Khalīlī (God – He is exalted – bless him) said, "Sometimes one isnād is more elevated than another because its transmitter died earlier, even if both are equal in the number of intermediaries."[8] As an example of this he cited one of his own ḥadīth similar to the one I mentioned above. This is a discussion of elevation based on priority of death derived from the comparison of one teacher with another and the measuring of one against another.

As for elevation derived solely from your teacher dying early without regard to measuring him against another transmitter, one of the people concerned with this made the threshold fifty years. That is what we heard from Abū ʿAlī al-Ḥāfiẓ al-Nīsābūrī. He said, "I heard Aḥmad b. ʿUmayr al-Dimashqī[9] – and he was one of the pillars of ḥadīth – saying, 'The isnād of fifty years from the death of the teacher is an isnād possessing elevation." One of the things that we hear from the expert Abū ʿAbd Allāh b. Manda is that he said, "When thirty years elapse on an isnād, it is elevated." This threshold is broader than the first. God knows best.

7 Abū Bakr Aḥmad b. ʿAlī b. ʿAbd Allāh al-Shīrāzī al-Nīsābūrī (398/1008–487/1094), known as Ibn Khalaf, was an expert in literature and ḥadīth; Dhahabī, *Siyar*, 18:478–9.

8 *Kitāb al-Irshād fī ʿulamāʾ al-ḥadīth*, ed. Muḥammad Saʿīd b. ʿUmar Idris, 3 vols (Riyadh, 1409/1989), 1:179.

9 Abu 'l-Ḥasan Aḥmad b. ʿUmayr al-Dimashqī (d. 320/932), popularly known as Ibn Jawṣā, was the most important transmitter of his day in Damascus; Dhahabī, *Siyar*, 15:15–21.

5. Elevation derived from earliness of audition: we were informed from the expert Muḥammad b. Nāṣir that the expert Muḥammad b. Ṭāhir[10] said, "Priority of audition is part of elevation." Much of this comes under the previously mentioned category, but there are some aspects that do not and indeed they distinguish it. For instance, two people hear a ḥadīth from a single teacher. The audition of one of them was, let us say, sixty years ago and the audition of the other forty years ago. When the isnāds up to the two people contain the same number of transmitters, the isnād to the first – the one whose audition was earlier – is more elevated.

These are the types of elevation fully explained and satisfactorily clarified. All praise belongs to God (He is praised and exalted). (God knows best.) As for the verse of Abū Ṭāhir al-Silafī (God bless him) we heard:

> Rather, among those possessing retention and exactitude
> elevation in ḥadīth consists of soundness in the isnād.

and the remark we heard from the vizier Niẓām al-Mulk,[11] "In my opinion the elevated ḥadīth is the one established as sound from the Messenger of God (Peace be upon him), even if the number of its transmitters [that is, intermediaries] reaches one hundred;" these and other statements like them do not refer to elevation as the scholars of ḥadīth commonly use the term. It is elevation only in the everyday sense of the word [that is, in the sense of "excellence"]. God knows best.

Section: Lowness (*nuzūl*) is the opposite of elevation. Each of the subcategories of elevation has as its opposite a subcategory of lowness. There are therefore five subcategories of lowness and a detailed understanding of these may be derived from the classification of the subcategories of elevation given above.

> Abū ʿAbd Allāh al-Ḥākim said, "Someone may say, 'Lowness is the opposite of elevation and whoever knows elevation also knows its opposite.' It is not so. Lowness has levels known only to the students of this discipline," and so forth.[12] This does not refute the claim that lowness is the opposite of elevation in the way I mentioned. Rather, it is a refutation of the claim that lowness may be known though knowledge

---

10 Abu 'l-Faḍl Muḥammad b. Ṭāhir al-Maqdisī (448/1056–507/1113), known as Ibn al-Qaysarānī, was an expert in Sufism and ḥadīth and wrote several works; Dhahabī, *Siyar*, 19:361–71.

11 The Saljukid vizier Abū ʿAlī al-Ḥasan b. ʿAlī al-Ṭūsī, known as Niẓām al-Mulk, was born in a village near Ṭūs in 408/1018 and is best known for the colleges he founded to teach Shāfiʿite law and Ashʿarite theology in Baghdad and other cities. He was assassinated in 485/1092; *EI²*, 8:69–73.

12 *ʿUlūm al-ḥadīth*, 12.

of elevation. That warning is appropriate for what *he* mentioned regarding elevation, for he was brief in his explanation and short on details. That is not the case regarding what *we* said about elevation, because ours is a detailed explication which also clarifies the levels of lowness. Knowledge belongs to God (He is blessed and exalted).

Lowness is inferior and undesirable. Superiority belongs to elevation, as was explained and demonstrated above. Ibn Khallād related that one insightful person said, "Being low (*tanazzul*) in an isnād is best,"[13] and he gave as proof an argument to the effect that personal exertion and study are needed to accredit and discredit each transmitter. When the number of intermediaries increases, the exertion is greater and the reward is therefore greater. This is a weak doctrine, weakly supported. Indeed, we heard that ʿAlī b. al-Madīnī and Abū ʿAmr al-Mustamlī al-Nīsābūrī[14] said, "Lowness is a calamity." This and similar statements condemning lowness are directed at certain aspects of lowness. However, when lowness is specified instead of elevation as a means to obtain a benefit superior to the benefit of elevation, it is to be preferred and is not to be scorned. God knows best.

---

13 *Muḥaddith al-fāṣil*, 216.

14 In addition to being a repetitor, Abū ʿAmr Aḥmad b. al-Mubārak al-Nīsābūrī taught ḥadīth on his own. He died in Nishapur in 284/897; Dhahabī, *Siyar*, 13:373–5.

Category 30
Famous Ḥadīth
(Maʿrifat al-mashhūr min al-ḥadīth)

The meaning of the word "fame" (*shuhra*) is commonly understood. Famous ḥadīth fall into the subcategories of sound – for instance the statement of the Prophet (Peace be upon him), "Actions are judged by intentions," and the like – and unsound – like the ḥadīth, "Seeking knowledge is a duty incumbent upon every Muslim."

> Likewise, we read that Aḥmad b. Ḥanbal (God be pleased with him) said, "There are four ḥadīth from the Messenger of God (Peace be upon him) circulating in the marketplaces which have no authenticity, 'Whoever gives me the glad tidings of the departure of the month of Ādhār I will give glad tidings of heaven,' 'On the Day of Resurrection, I will be the enemy of whoever harms a protected non-Muslim,' 'Your sacrifice is the day of your fast,' and 'The supplicant has a right [to alms], even if he comes riding on a horse.'"

Alternatively, famous ḥadīth fall into the subcategories of the ḥadīth famous among the scholars of ḥadīth and others – for instance the statement of the Prophet (Peace be upon him), "A Muslim is someone from whose tongue and hand other Muslims are safe," and the like – and the ḥadīth famous exclusively among the scholars of ḥadīth and no one else – like the ḥadīth we heard from Muḥammad b. ʿAbd Allāh al-Anṣārī[1] from Sulaymān al-Taymī[2] from Abū Mijlaz[3] from Anas [b. Mālik] to the effect that the Messenger of God (Peace be upon him) made a personal prayer (*qunūt*) after the inclinations (*rukūʿ*) for a month, invoking curses on the tribes of Riʿl and Dhakwān. This ḥadīth is famous among the scholars of ḥadīth and included in the *Ṣaḥīḥ*.[4] Other transmitters beside Abū Mijlaz transmitted it from Anas; others beside Taymī transmitted it from Abū Mijlaz; others beside Anṣārī transmitted it from Taymī. Only the practitioners of the craft know that. Others sometimes consider it unusual because

1 Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Anṣārī (118/736–215/830) served as a judge in al-Baṣra and Baghdad. The famous collection of elevated ḥadīth known as *Juzʾ al-Anṣārī* goes back to him; Dhahabī, *Siyar*, 9:532–8.

2 Abu 'l-Muʿtamir Sulaymān b. Ṭirkhān al-Taymī was a pious and well-respected transmitter of ḥadīth who died in al-Baṣra in 143/761; Sezgin, *GAS*, 1:285–6.

3 According to Bukhārī, Abū Mijlaz Lāḥiq b. Ḥamīd (or Ḥumayd) al-Sadūsī al-Baṣrī died shortly before 100/728; *al-Taʾrīkh al-kabīr*, 4(2):258–9; Ibn Abī Ḥātim, *Jarḥ*, 4(2):124.

4 Ḥadīth to this effect are in fact found in both Bukhārī, *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, 1:254 (K. al-Witr, B. al-Qunūt qabl al-rukūʿ wa-baʿdahū) and Muslim, *al-Jāmiʿ al-ṣaḥīḥ*, 2:136 (K. al-Ṣalāh).

Taymī [normally] relates directly from Anas while here he relates from Anas through an intermediary.

One kind of famous ḥadīth is the "widespread,"[5] which the scholars of practical and theoretical law mention. The scholars of ḥadīth do not give it a special name indicating its particular meaning. Although the expert al-Khaṭīb al-Baghdādī did mention it, there are indications in what he said which show that he was not following the scholars of ḥadīth in doing so.[6] That may be because [the concept] is something which their craft does not include and [ḥadīth of this type] are rarely found in their relations. The widespread ḥadīth consists of a report conveyed by transmitters knowledge of whose veracity reaches the level of incontrovertibility (*ḍarūra*).[7] This condition must be met continuously in its transmitters from the beginning of its isnād to its end.

Anyone asked to produce an example of a widespread ḥadīth from among the ḥadīth in circulation will be severely taxed by its requirements. For instance, the ḥadīth, "Acts are judged by intentions," is not by any means of that kind, even if it is transmitted by more than the number of individuals required to meet the standard for being widespread (*tawāṭur*). This is because the required number of transmitters occurs in the middle of its isnād and it is not found in its early stages in the fashion discussed above. To be sure, we do view as an example of that the ḥadīth, "Whoever deliberately ascribes a lie to me, let him find a seat for himself in hell."[8] Many Companions (God be pleased with them) convey it and in the two *Ṣaḥīḥ*s it is related from a number of them. The exalted expert Abū Bakr al-Bazzār in his *Musnad* stated that around forty of the Companions related it from the Messenger of God (Peace be upon him). One of the ḥadīth experts[9] said that sixty-two Companions related it from the Messenger of God

---

5 *Mutawātir*: traditionally, the principal feature of this kind of ḥadīth was that its transmitters were so numerous in each generation that under normal circumstances it would have been impossible for all of them to enter into a conspiracy to put a lie in circulation; see, for instance, al-Khaṭīb al-Baghdādī, *Kifāya*, 16; Ibn Ḥajar, *Nuzhat al-naẓar*, 9–17. Edward E. Salisbury translated "*mutawātir*" as "reiterated" ("Contributions from original sources to our knowledge of the science of Muslim tradition," *Journal of the American Oriental Society*, 7 [1862]:103) and Marçais followed him with "*répété*" (*Taqrīb*, 201). A more literal translation would be "consecutive," although that does not accord well with the common understanding of the term. This may suggest that its original sense was close to that of *muttaṣil* and *mawṣūl*.

6 It is true that the discussion he presents in *Kifāya* (pp. 16–18) owes a good deal to the early opponents of the *aṣḥāb al-ḥadith*.

7 This would seem to be the only possible meaning of this sentence, and Nawawī (*Taqrīb*, 41) understood it this way. However, other scholars stressed that knowledge of the veracity of the ḥadīth – rather than of its transmitters – was what was obtained through *tawātur*; e.g., al-Khaṭīb al-Baghdādī, *Kifāya*, 16.

8 For a detailed study of this ḥadīth and its lines of transmission, see G.H.A. Juynboll, *Muslim Tradition: Studies in Chronology, Provenance and Authorship of early Ḥadīth* (Cambridge, 1983), 108–33.

9 Abu 'l-Faraj b. al-Jawzī said that *sixty-one* Companions transmitted this ḥadīth from the Prophet; *Kitāb al-Mawḍūʿāt*, 1:56.

(Peace be upon him), including the Ten to whom the Prophet bore witness of their entrance into Paradise. This expert said, "This is the only ḥadīth the transmitters of ḥadīth have in the world which all of the Ten transmit and the sole ḥadīth known to have been related from the Messenger of God (Peace be upon him) by more than sixty Companions." Some scholars of ḥadīth count even more Companions than that – even a fraction of this constitutes the number required for widespreadness – and the number of its transmitters increased continually from then on with each successive level of transmission. God knows best.

Category 31

Rare and Scarce Ḥadīth

(Maʿrifat al-gharīb wa-'l-ʿazīz min al-ḥadīth)

We heard that the expert Abū ʿAbd Allāh b. Manda al-Iṣbahānī said, "The rare ḥadīth is like those of Zuhrī, Qatāda and the other authorities whose ḥadīth are collected. When a single transmitter is alone in relating a particular ḥadīth from them, it is called 'rare.' When two or three transmitters relate from them and they all have a single ḥadīth, it is called 'scarce.' When a group relates a ḥadīth from them, it is called 'famous' (*mashhūr*)." The ḥadīth which one transmitter (*baʿḍ al-ruwāt*) is alone in transmitting is described as "rare." The same is true for the ḥadīth which one of them is alone in transmitting with features, whether in its text or in its isnād, which others do not give. Not everything that is considered isolated (*min anwāʿ al-afrād*) is considered rare, this being the case with the isolated ḥadīth ascribed to certain lands discussed above.

Rare ḥadīth are divided into the subcategories of sound – for instance, the isolated ḥadīth included in the *Ṣaḥīḥ* – and unsound, and these predominate among the rare ḥadīth. We heard that Aḥmad b. Ḥanbal (God be pleased with him) said more than once, "Do not write down these rare ḥadīth. They are rejected (*manākir*[1]) and the generality of them are from weak transmitters."

The rare ḥadīth can also be subcategorized in another way. Some are rare in regard to both the text and the isnād. This is the ḥadīth the text of which a single transmitter is alone in transmitting. Some are rare in regard to the isnād, but not the text; for instance, a ḥadīth the text of which is well known and related from a group of Companions. When someone is alone in relating it from another Companion, it is rare in regard to that line of transmission, although its text is not rare. Of that type are the sound texts which the great teachers have with rare isnāds. This is the kind Tirmidhī calls "rare in regard to this line of transmission" (*gharīb min hādha 'l-wajh*).

I do not think that the reverse of this type can exist. There is therefore nothing rare in respect to the text and not rare in respect to its isnād, except when an isolated ḥadīth is famous from someone who was alone in transmitting it and a large number of students then related it from him. So it becomes a famous rare ḥadīth (*gharīb mashhūr*), rare in respect to its text and not rare in respect to its isnād – rather in regard to one of the two ends of its isnād. This is because its isnād is characterized by rarity in its beginning and by fame in its other end, like the ḥadīth, "Acts are judged by intentions," and the rest of the rare ḥadīth which the famous compositions contain. God knows best.

---

1 See above, p. 55.

Category 32

Rare Words in the Ḥadīth

(Maʿrifat gharīb al-ḥadīth)

Rare words in the ḥadīth consist of words that occur in the texts of some ḥadīth which are obscure and difficult to understand because they are rarely used. This is an important discipline, ignorance of which is shameful for students of ḥadīth in particular and scholars in general. Immersion in it is no light matter and those who would undertake it should investigate scrupulously and proceed with care.

> We heard from Maymūnī[1] that Aḥmad b. Ḥanbal was asked about one of the rare words of the ḥadīth. He said, "Ask the experts in rare words. I dislike discussing the utterances of the Messenger of God (Peace be upon him) supposititiously for fear that I will make a mistake." We read that Muḥammad b. ʿAbd al-Malik al-Taʾrīkhī[2] said, Abū Qilāba ʿAbd al-Malik b. Muḥammad[3] transmitted to me. He said, "I said to Aṣmaʿī, 'Abū Saʿīd, what is the meaning of the statement of the Messenger of God (Peace be upon him), "The neighbor has a greater right to his *sabaq*"? He said, 'I do not comment on the ḥadīth of the Messenger of God (Peace be upon him). However, the ancient Arabs assert that *sabaq* is the same as *lazīq* [that is, the adjacent property].'"

Scholars have composed excellent books on this subject. We heard that the expert Abū ʿAbd Allāh al-Ḥākim said, "The first in the history of Islam to compose a work on rare words was al-Naḍr b. Shumayl."[4] Some disagreed with him and said, "The first to compose a book on this subject was Abū ʿUbayda Maʿmar b. al-Muthannā."[5] Both of their books are short. Later, Abū ʿUbayd al-Qāsim b. Sallām composed his famous book. He brought the material together and thoroughly examined it in an excellent fashion and so attained an exalted reputation among scholars and became a model in this matter. Qutaybī then tracked down the material Abū ʿUbayd missed and composed his famous book

---

1 Abu 'l-Ḥasan ʿAbd al-Malik b. ʿAbd al-Ḥamīd al-Maymūnī (d. 274/887) was a student of the *imām* Aḥmad b. Ḥanbal and acted as *muftī* in the city of al-Raqqa; Dhahabī, *Siyar*, 13:89–90.

2 Abū Bakr Muḥammad b. ʿAbd al-Malik al-Sarrāj was a third/ninth-century litterateur who was called "Taʾrīkhī" because of his interest in dates; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 2:348.

3 Abū Qilāba ʿAbd al-Malik b. Muḥammad b. ʿAbd Allāh al-Raqāshī (190/806–276/890) was a mistake-prone ḥadīth transmitter from al-Baṣra; Dhahabī, *Siyar*, 13:177–9.

4 *ʿUlūm al-ḥadīth*, 88.

5 The philologist Abū ʿUbayda Maʿmar b. al-Muthannā (110/728– ca. 210/825) wrote a number of important books. The work referred to here was entitled *Gharīb al-ḥadīth*; Sezgin, *GAS*, 8:67–71.

on the subject.[6] Then Abū Sulaymān al-Khaṭṭābī tracked down what they both missed and wrote his famous book on this matter.[7] These three books are the principal works composed on the subject. After them, other compilations appeared which contain many additions and useful remarks on the subject. However, these are not to be accepted unquestioningly unless their authors were exalted authorities.

In explicating the rare words in ḥadīth, the greatest reliance should be placed upon what is explicated in one of the relations of the ḥadīth.

For instance, it was related in the ḥadīth of Ibn Ṣayyād[8] that the Prophet (Peace be upon him) said to him, "I have hidden a secret for you. What is it?" and Ibn Ṣayyād replied, "The *dukhkh*." The meaning of the word is obscure and problematic and many have explicated it incorrectly. In al-Ḥākim's *Maʿrifat ʿulūm al-ḥadīth*,[9] we read that it is *dakhkh* with the sense of *zakhkh*, which is sexual intercourse. This is an egregious mix-up which exasperates both the scholar and the ordinary believer. Rather, the sense of the ḥadīth is that the Prophet (Peace be upon him) said to him, "I have concealed a hidden thing for you. What is it?" and he replied, "The *dukhkh*," meaning "smoke" (*dukhān*). *Dukhkh* means "smoke" in one Arabic dialect since one of the versions of the ḥadīth *contains something specifying that.* The Messenger of God said, "I have hidden a secret for you," and he hid for him "a day the sky will be filled with visible smoke,"[10] and Ibn Ṣayyād said, "It is the *dukhkh*." Then the Messenger of God said, "Scram! You will never exceed your capacity." This ḥadīth is well established and sound. Tirmidhī and others included it in their ḥadīth collections. In accordance with the custom of the soothsayers of wresting only part of a thing from the devils, Ibn Ṣayyād *took from [the verse of the Qurʾān] this word alone, without understanding* the whole statement. For that reason, the Prophet said to him, "Scram! You will never exceed your capacity," meaning: You have no more capacity to understand than the soothsayers. God knows best.

---

6 This is a reference to Ibn Qutayba's *Kitāb Gharīb al-ḥadīth* (ed. ʿAbd Allāh al-Jubūrī, Baghdad, 1977).

7 Khaṭṭābī's *Kitāb Gharīb al-ḥadīth* has survived in several manuscripts; Sezgin, *GAS*, 1:211.

8 The primary question regarding Ṣāf b. Ṣayyād (or Ibn Ṣāʾid) was whether he was the antichrist. See Muslim, *al-Jāmiʿ al-ṣaḥīḥ*, 8:189–94 (K. al-Fitan); Abū Dāwūd al-Sijistānī, *Kitāb al Sunan*, 4 vols, ed. Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd (Beirut, n.d.), 4:120–1 (K. al-Malāhim, B. Khabar Ibn Ṣāʾid).

9 This passage does not appear in the text of the Cairo edition of al-Ḥākim's book. See the comments of Prof. ʿAbd al-Raḥmān in *Muqaddima*, 460, n. 2.

10 Qurʾān 44:10.

Category 33
Enchained Ḥadīth
(Maʿrifat al-musalsal min al-ḥadīth)

Enchainment (*tasalsul*) is one of the attributes of isnāds and consists of the consecutive succession of the transmitters of the isnād and their common adherence, one after another, to a single state or condition. It is subcategorized into enchainment in the manner of relating and taking up the ḥadīth and enchainment in regard to the state and condition of the transmitters. Taking into consideration words, actions and the like, the states and conditions of transmitters can be divided into innumerable subcategories for that purpose. The expert Abū ʿAbd Allāh al-Ḥākim listed eight types.[1] However, the instances he mentioned are only eight basic forms or examples. They cannot, as we have said, be limited to eight.[2]

An example of enchainment in regard to the manner of relating and taking up the ḥadīth is the isnād which is enchained with "I heard X say, 'I heard Y say,'" to the end of the isnād; or with "He transmitted to us" – or "He informed us" – to its end; or with "X, by God, informed us. He said, 'Y, by God, informed us,'" to its end.[3] An example of enchainment in reference to the states of the transmitters, their words and the like, is the isnād of the ḥadīth, "God, make me remember to thank you, think of you and worship you well," enchained with the transmitters saying, "I love you, so say, ['God, make me remember ...']."[4] Another example is the ḥadīth of joining hands[5] and the ḥadīth of counting on the fingers.[6] We relate several things similar to that and many are in circulation. The best of them are those containing an indication of the continuity of audition and the lack of misrepresentation. One of the special merits of enchainment is that it implies a greater precision on the part of the transmitters.

Rarely are the enchained ḥadīth totally free from weakness, I mean, in respect to the enchainment, not the authenticity of the text. In some enchained ḥadīth, the enchainment is interrupted in the middle of the isnād and that is a defect in it. This is the case with the ḥadīth enchained with, "[This is] the first ḥadīth I heard [from X],"[7] according to the correct view on the subject. God knows best.

---

1 *ʿUlūm al-ḥadīth*, 29–34.
2 This sentence is missing from the edition of Prof. ʿAbd al-Raḥmān.
3 See, for example, Muḥammad ʿAbd al-Bāqī al-Ayyūbī, *al-Manāhil al-salsala fī 'l-aḥādīth al-musalsala* (Beirut, 1403/1983), 182.
4 Ayyūbī, *Manāhil*, 24–7.
5 Ayyūbī, *Manāhil*, 58–62.
6 Ayyūbī, *Manāhil*, 63–5.
7 Ayyūbī, *Manāhil*, 6–11.

Category 34

Abrogating and Abrogated Ḥadīth

(Maʿrifat nāsikh al-ḥadīth wa-mansūkhihi)

This discipline is important and regarded as difficult. We heard that Zuhrī (God be pleased with him) said, "It wears out legal scholars and makes it impossible for them to distinguish the abrogating ḥadīth of the Messenger of God (Peace be upon him) from the abrogated." Shāfiʿī (God be pleased with him) had great influence and precedence in this subject. We heard that Aḥmad b. Ḥanbal said to Muḥammad b. Muslim b. Wāra[1] – one of the authorities in ḥadīth – as soon as the latter arrived[2] from Egypt, "Did you copy the books of Shāfiʿī?" He said no. Ibn Ḥanbal replied, "You were remiss. We did not learn to distinguish the general from the particular, or the abrogating ḥadīth of the Messenger of God (Peace be upon him) from the abrogated until we studied with Shāfiʿī." Some of the scholars of ḥadīth who have occupied themselves with this discipline have included in it what does not properly belong, because of the obscurity of the meaning of abrogation and what constitutes it. It consists of the Legislator [that is, the Prophet Muḥammad] abolishing an early ruling of his with a later ruling from him. This is a definition I came across which is free from some of the objections that are lodged against others.

The abrogating and abrogated ḥadīth fall into various subcategories. One of these consists of the instances of abrogation recognized through an explicit declaration from the Messenger of God (Peace be upon him). An example of this is the ḥadīth of Burayda[3] in Muslim's *Ṣaḥīḥ*[4] in which the Messenger of God (Peace be upon him) said, "I had forbidden you to visit graves. Visit them!" and similar instances.

Another kind consists of the instances of abrogation recognized on the basis of a statement of a Companion. Examples of this are the ḥadīth which Tirmidhī[5] and others related in which Ubayy b. Kaʿb (God be pleased with him) said, "The major ablution was optional in the case of a seminal emission in the beginning of Islam and then the option was forbidden;" and the ḥadīth Nasāʾī[6] included in which Jābir b. ʿAbd Allāh said, "The last of the two orders from the Messenger

1 Ibn Wāra (d. 270/884) was one of the great critics of ḥadīth in the city of al-Rayy; Dhahabī, *Siyar*, 13:28–32.

2 Presumably in Baghdad.

3 Burayda b. al-Ḥuṣayb al-Aslamī (d. ca. 62/682) was a Companion who transmitted about one hundred and fifty ḥadīth from the Prophet; Dhahabī, *Siyar*, 2:469–71.

4 *Al-Jāmiʿ al-ṣaḥīḥ*, 3:65 (K. al-Janāʾiz).

5 *Ṣaḥīḥ al-Tirmidhī*, 1:124 (K. al-Ṭahāra, B. Mā jāʾa fī anna al-māʾ min al-māʾ).

6 *Sunan al-Nasāʾī*, 13 vols (Cairo, 1350/1931–1352/1934) 1:199–200 (K. al-Ṭahāra).

of God (Peace be upon him) was abandoning the ablution for what is touched by fire." There are other similar instances.

Another subcategory consists of the instances of abrogation recognized by dates. This is the case with the ḥadīth of Shaddād b. Aws and others in which the Messenger of God (Peace be upon him) said, "The cupper and the cupped break their fast," and the ḥadīth of Ibn ʿAbbās depicting the Messenger of God (Peace be upon him) being cupped while fasting. Shāfiʿī explained that the second ḥadīth abrogated the first, because it is related in the ḥadīth of Shaddād that he was with the Prophet (Peace be upon him) at the time of the conquest of Mecca. The Prophet saw a man being cupped in the month of Ramadan and said, "The cupper and the cupped break their fast." It was related in the ḥadīth of Ibn ʿAbbās that the Prophet (Peace be upon him) was cupped while he was in the state of ritual consecration for entering the precincts of Mecca (*muḥrim*) and fasting. It thereby became clear that the first ḥadīth was from the time of the conquest in year 8 [629 AD] and the second was during the Farewell Pilgrimage in year 10.

Another subcategory consists of the instances of abrogation made known through consensus. An example is the ḥadīth prescribing the execution of the wine drinker for his fourth offense. [The ruling in this ḥadīth] is abrogated and its abrogation became known through the achievement of a consensus on the abandonment of the practice. Consensus [by itself] may neither abrogate nor be abrogated. However, it does indicate the existence of another agency of abrogation. God knows best what is correct.

Category 35

MISREADINGS IN THE ISNĀDS AND TEXTS OF ḤADĪTH

(Maʿrifat al-muṣaḥḥaf min asānīd al-aḥādīth wa-mutūnihā)

This is a noble discipline which only the most skillful experts undertake. Dāraquṭnī is one of them and he has a useful book on it.[1] We heard that Aḥmad b. Ḥanbal (God be pleased with him) said, "Who is safe from error and misreading?"

An example of misreading in an isnād is the ḥadīth of Shuʿba from al-ʿAwwām b. Murājim[2] from Abū ʿUthmān al-Nahdī[3] from ʿUthmān b. ʿAffān in which the Messenger of God (Peace be upon him) said, "Convey rights to those who deserve them, and so forth." Yaḥyā b. Maʿīn misread it and said, "Ibn Muzāḥim," and he was refuted. It is really "Ibn Murājim." Another example is what we heard from Aḥmad b. Ḥanbal. He said, Muḥammad b. Jaʿfar [that is, "Ghundar"] informed us. He said, Shuʿba transmitted to us from "Mālik b. ʿUrfuṭa" from ʿAbd Khayr[4] from ʿĀʾisha, "The Messenger of God (Peace be upon him) forbade the gourd and skin smeared with pitch." Aḥmad said, "Shuʿba misread it. 'Mālik b. ʿUrfuṭa' is supposed to be Khālid b. ʿAlqama."[5] Indeed, Zāʾida b. Qudāma and others have related it in accordance with what Aḥmad said. We read from Dāraquṭnī that Ibn Jarīr al-Ṭabarī said, "Among the members of the Banū Sulaym who related from the Messenger of God (Peace be upon him) is 'ʿUtba b. al-Budhdhar,'" and he related a ḥadīth of his. The name is supposed to be Ibn al-Nuddar.[6]

An example of misreading in a text is the ḥadīth Ibn Lahīʿa related from the letter of Mūsā b. ʿUqba[7] to him, with the latter's isnād, from Zayd b. Thābit that the Messenger of God (Peace be upon him) *iḥtajama* (was cupped) in the mosque. Instead, it should read: "He *iḥtajara* (made an enclosure) in the mosque," with a shanty or a mat, in which he prayed. Ibn Lahīʿa misread it because he had taken it from a written source [that is, the letter of Mūsā b. ʿUqba] without audition. Muslim mentioned this in his *Kitāb al-Tamyīz*.[8]

---

1 This apparently is a reference to Dāraquṭnī's now-lost *Kitāb taṣḥīf al-muḥaddithīn* mentioned in Ibn Khayr al-Ishbīlī, *Fihrist mā rawāhu ʿan shuyūkhihi*, 2nd edn (Cairo, 1382/1963), 204.

2 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):66–7; Ibn Abī Ḥātim, *Jarḥ*, 3(2):22.

3 Abū ʿUthmān ʿAbd al-Raḥmān b. Mull (the vocalization of "Mull" is variously given) al-Nahdī was a Follower who died in 100/719; Dhahabī, *Siyar*, 4:175–8.

4 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):133–4; Ibn Abī Ḥātim, *Jarḥ*, 3(1):37–8.

5 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):173; Ibn Abī Ḥātim, *Jarḥ*, 1(2):343.

6 ʿUtba b. al-Nuddar al-Shāmī was a Companion who died in 84/703; Dhahabī, *Siyar*, 3:417.

7 Abū Muḥammad Mūsā b. ʿUqba (d. 141/758) is best known for his *Kitāb al-Maghāzī* treating the military campaigns of the Prophet. This work has not survived intact; Sezgin, *GAS*, 1:286–7. *EI*.

8 (Riyadh, n.d.), 139–40.

[Other examples of misreading:]
We read from Dāraquṭnī regarding the ḥadīth of Abū Sufyān[9] in which Jābir [b. ʿAbd Allāh al-Ḥarāmī al-Anṣārī] said, "On the Day of the Parties [that is, the Battle of the Trench], *Ubayy* was wounded on the vein on the back of his hand and the Messenger of God (Peace be upon him) cauterized it," that Ghundar said in it, *abī* (my father). Rather, it is "*Ubayy* b. Kaʿb."

We also read from Dāraquṭnī regarding the ḥadīth of Anas, "Whoever says, 'There is no God but God,' and has in his heart as much goodness as a *dharra* (atom) weighs will then leave hell," that Shuʿba said for it *dhura* (kernel of corn). This pronunciation was ascribed to misreading.

In addition, we read from Dāraquṭnī regarding the ḥadīth of Abū Dharr,[10] "So you will help the *ṣāniʿ* (skillful person)," that Hishām b. ʿUrwa pronounced it *ḍāʾiʿ*[11] (poor man). It is a case of misreading. The correct form is what Zuhrī related, *ṣāniʿ*, the opposite of clumsy.

We read from Abū Zurʿa al-Rāzī that Yaḥyā b. Sallām[12] – he is the Qurʾān commentator – transmitted regarding the passage from the Qurʾān, "I will show you the abode of wrongdoers,"[13] from Saʿīd b. Abī ʿArūba that Qatāda said, "That is *Miṣr*" (Egypt). Abū Zurʿa was shocked and disgusted by this. He said that in the commentary of Saʿīd from Qatāda it is *maṣīrahum* (their fate).

We read from Dāraquṭnī that Abū Mūsā Muḥammad b. al-Muthannā al-ʿAnazī[14] transmitted the ḥadīth of the Prophet (Peace be upon him), "On the Day of Resurrection, none of you will come with a lowing cow," and he said in it, "or a sheep which *tanʿaru* (grunts)." It is supposed to be *tayʿaru* (bleats).

We also read from Dāraquṭnī that ʿAnazī said to them one day, "We are a people who possess nobility. We belong to the tribe of ʿAnaza. The Prophet (Peace be upon him) prayed toward us," having in mind what was related regarding the Prophet (Peace be upon him) praying toward

9 Abū Sufyān Ṭalḥa b. Nāfiʿ al-Iskāf was a Follower who claimed to have spent several months with Jābir in Mecca; Dhahabī, *Siyar*, 5:293–4.

10 Abū Dharr Jundub b. Junāda (his *ism* and *nasab* are disputed) al-Ghifārī (d. 32/653) was a Companion and prominent transmitter of ḥadīth; Dhahabī, *Siyar*, 2:46–78.

11 According to al-Qāḍī ʿIyāḍ, this is the form which Ibn ʿUrwa misread; *Mashāriq al-anwār ʿalā ṣaḥīḥ al-āthār*, 2 vols (Beirut, n.d.), 2:47.

12 Abū Zakariyāʾ Yaḥyā b. Sallām al-Taymī (124/742–200/815) was a well-traveled scholar best known for his knowledge of the Qurʾān; Sezgin, *GAS*, 1:39.

13 7:145.

14 Abū Mūsā Muḥammad b. al-Muthannā al-ʿAnazī (167/783–252/866) was a respected scholar of ḥadīth in al-Baṣra; Dhahabī, *Siyar*, 12:123–6.

an *ʿanaza*. He mistakenly believed that he prayed toward their tribe. The *ʿanaza* here is a spear which was stuck in the earth in front of him and which he prayed toward.[15]

More humorous than that is what we heard from Abū ʿAbd Allāh al-Ḥākim[16] regarding a Bedouin who claimed that when the Prophet (Peace be upon him) prayed, a sheep – that is, an *ʿanza* – was set in front of him. That is, the Bedouin misread *ʿanaza* (spear) by not pronouncing the letter *nūn* with a vowel.

We also read from Dāraquṭnī that Abū Bakr al-Ṣūlī[17] dictated in the congregational mosque[18] the ḥadīth of Abū Ayyūb,[19] "Whoever fasts the month of Ramadan and follows it for *sitt* (six [days]) from the month of Shawwāl," and said *shayʾ* (some).

In addition, we read from him that the authority Abū Bakr al-Ismāʿīlī – according to what they read about him – used to say in the ḥadīth of ʿĀʾisha from the Prophet (Peace be upon him) regarding the soothsayers, "the pouring out *(qarr)* of a *zujjāja* (glass bottle)," and it should be, "[the cackling] of a *dajjāja* (hen)."[20]

We also read in regard to the ḥadīth related from Muʿāwiya b. Abī Sufyān,[21] "The Messenger of God (Peace be upon him) cursed those who carefully enunciate their sermons (*yushaqqiqūna al-khuṭab*) in the manner of poetry," that Dāraquṭnī said that on one occasion Wakīʿ [b. al-Jarrāḥ] pronounced *khuṭab* as *ḥaṭab* [that is, making the phrase mean "those who split firewood"]. Abū Nuʿaym [al-Faḍl b. Dukayn] was present and he repeated it to Wakīʿ with *khuṭab*. I read in the handwriting of one author that in the Mosque of al-Manṣūr in Baghdad Ibn Shāhīn[22] said

15 In examining these alleged misreadings, we should heed the warning of Prof. Rosenthal, "Strange cases of *taṣḥīf* were invented in order to entertain the reader or to warn him of possible pitfalls"; *Technique*, 24.

16 *ʿUlūm al-ḥadīth*, 148–9.

17 Abū Bakr Muḥammad b. Yaḥyā al-Ṣūlī (d. 335/946) was a historian and litterateur with a dominating interest in poetry. A number of his works have survived and been published; Sezgin, *GAS*, 1:330–31.

18 This would seem to be a reference to the Mosque of al-Manṣūr in Baghdad.

19 The Companion Abū Ayyūb Khālid b. Zayd al-Anṣārī died around the year 50/670; Dhahabī, *Siyar*, 2:402–13.

20 The question is not as simple as the author represents it. See Bukhārī, *Kitāb al-Jāmiʿ al-ṣaḥīḥ*, (K. al-Adab, B. Qawl al-rajul li-'l-shayʾ laysa bi-'l-shayʾ) and (K. al-Ṭibb, B. al-Kahāna).

21 Abū ʿAbd al-Raḥmān Muʿāwiya b. Abī Sufyān was a Companion of the Prophet and the founder of the Umayyad dynasty. He ruled in Damascus from 41/661 until 60/680; *EI²*, 7:263–9.

22 Abū Ḥafṣ ʿUmar b. Aḥmad (297/909–385/995), known as Ibn Shāhīn, was the author of a number of important works in the field of ḥadīth, Sezgin, *GAS*, 1:209–10.

regarding that ḥadīth, "The Prophet (Peace be upon him) prohibited the splitting of firewood," and one wit said, "Folks, what will we do when this is necessary?"

Instances of misreading fall into two subcategories. The first of them is misreading in the text and the second in the isnād. Alternatively, they fall into two other subcategories. One is visual misreading (*taṣḥīf al-baṣar*) – like the ḥadīth cited above from Ibn Lahīʿa – and this is more common, and the second is aural "misreading" (*taṣḥīf al-samʿ*), as was the case in the ḥadīth of ʿĀṣim al-Aḥwal. One person related it, saying, "from Wāṣil al-Aḥdab." Dāraquṭnī said that this is a case of aural, and not visual, misreading. It seems that he maintained – and God knows best – that aural misreading refers to words which are not written similarly. Rather, the sense of hearing of the person who related it caused the mistake. By a third subdivision, misreading falls into the subcategories of misreading of the wording, and it is the more common, and "misreading" pertaining to the sense, not the wording, as was the case with the ḥadīth cited above from Muḥammad b. al-Muthannā on the praying toward an *ʿanaza*.[23] Calling some of what we mentioned "misreading" is figurative. (God knows best) For much of the misreading transmitted from the greatest of the splendid scholars, there are excuses which those transmitting the misreading did not pass on. We ask God for success and protection. God knows best.

23 That is, *ʿanaza* was the correct word, but Abū Mūsā al-ʿAnazī chose the wrong meaning of it.

Category 36

Contradictory Ḥadīth

(Maʿrifat mukhtalif al-ḥadīth)

Only the authorities who bring together the the crafts of ḥadīth and positive law and profoundly study the subtle shades of meaning of different ḥadīth can completely master the study of contradictory ḥadīth. Note that the ḥadīth mentioned in this chapter fall into two subcategories.

1. It is possible to combine the two ḥadīth and it is not impossible to bring out some aspect which removes their mutual negation: in that case, it is obligatory to direct one's attention to that aspect and endorse both of the ḥadīth. An example of this is the ḥadīth, "There is no contagion nor evil fortune," along with the two ḥadīth, "The owner of sick camels should not take his camels for watering where the owner of well camels is present," and, "Flee from a leper as you would from a lion." The two [views on contagion; that is, the one represented in the first ḥadīth and the one in the second and third ḥadīth] may be combined because these illnesses are not by their nature infectious, but God (He is blessed and exalted) made a person sick with these illnesses coming into contact with a well person a means of infecting the well person with his sickness. Sometimes this fails to cause the sickness, as is the case with the rest of the causes. In the first ḥadīth, the Prophet (Peace be upon him) refuted the belief of the ignorant that illness is contagious by nature and for that reason he said, "Who infected the first person [to have the disease]?" In the second [that is, the latter two ḥadīth] note that God (He is praised) made contact a means of infection and warned of the harm which is likely to take place through the action of God (He is praised and exalted) where the illness occurs. Of this there are many examples in the ḥadīth.

> Ibn Qutayba's *Kitāb Mukhtalif al-ḥadīth*[1] (*Book of Contradictory Ḥadīth*) treats this topic. Although in a certain respect he has done a good job, he handled poorly other things which he was not up to. Others produced better and stronger works.

We heard that the authority [Abū Bakr] Muḥammad b. Isḥāq b. Khuzayma said, "I am not aware that two [genuinely] antithetical (*mutaḍāddayn*) ḥadīth with sound isnāds were related from the Messenger of God (Peace be upon him). Whoever has [seemingly contradictory ḥadīth], let him bring them to me for me to harmonize.

---

1 *Taʾwīl mukhtalif al-ḥadīth*, ed. Muḥammad Zuhrī al-Najjār (Cairo, 1386/1966); trans. Gérard Lecomte, *Le Traité des divergences du ḥadīt d'Ibn Qutayba* (Damascus, 1962).

2. The ḥadīth are so antithetical that they cannot be combined: that takes two forms: (a). it appears that one of the ḥadīth is abrogating and the other is abrogated. The abrogating one is acted upon and the abrogated is ignored. and (b). There is no indication which ḥadīth is the abrogating and which is the abrogated. Recourse is then made to determining which is to be preferred and the more preferred and better established is the one to be put into practice. The determination of preference may be made, for instance, on the basis of one of the ḥadīth having a greater number of transmitters or on the basis of the characteristics of the transmitters. There are fifty or more ways of determining preference and the task of detailing them is best left for another place. God (He is praised) knows best.

Category 37

Additions to Cohesive Isnāds

(Maʿrifat al-mazīd fī muttaṣil al-asānīd)

An example of this is the ḥadīth related from ʿAbd Allāh b. al-Mubārak. He said, Sufyān informed us from ʿAbd al-Raḥmān b. Yazīd b. Jābir.[1] He said, Busr b. ʿUbayd Allāh[2] transmitted to me. He said, I heard Abū Idrīs[3] saying, I heard Wāthila b. al-Asqaʿ[4] saying, I heard Abū Marthad al-Ghanawī[5] saying, I heard the Messenger of God (Peace be upon him) saying, "Do not sit on graves and do not pray toward them." The mention of Sufyān[6] in this isnād is an addition and a mistake, just as the mention of Abū Idrīs is. The mistake in mentioning Sufyān was made by someone after Ibn al-Mubārak, because a number of reliable transmitters related it from Ibn al-Mubārak directly from Ibn Jābir himself. Some of these transmitters make explicit use of the phrase "He informed us" between them there. The mention of Abū Idrīs in the isnād is a mistake attributable to Ibn al-Mubārak. This is because a number of reliable transmitters related it from Ibn Jābir and they did not mention Abū Idrīs between Busr and Wāthila. Some of them explicitly mention there the audition of Busr from Wāthila. Abū Ḥātim al-Rāzī said, "They hold the opinion that Ibn al-Mubārak made a mistake in this. Busr often transmits from Abū Idrīs. Ibn al-Mubārak erred when he supposed that this was something that was related from Abū Idrīs from Wāthila. Indeed, Busr heard this ḥadīth directly from Wāthila himself."[7]

The expert al-Khaṭīb has composed a book on this Category which he called *Kitāb Tamyīz al-mazīd fī muttaṣil al-asānīd* (*Detecting Additions in Cohesive Isnāds*). There is some doubt regarding much of what he discussed. This is because an isnād lacking the additional transmitter should be judged to contain looseness (*irsāl*), if the transmission is marked by the word "from" (*ʿan*). Furthermore, with the isnād in which the additional transmitter is mentioned, the ḥadīth should be regarded as defective (*muʿallal*), in accordance with what is

---

1 Abū ʿUtba ʿAbd al-Raḥmān b. Yazīd b. Jābir (d. ca. 153/770) was a transmitter of ḥadīth in Damascus; Dhahabī, *Siyar*, 7:176–7.

2 Very little seems to be known about the Damascene religious scholar Busr b. ʿUbayd Allāh al-Ḥaḍramī (d. ca. 110/728); Dhahabī, *Siyar*, 4:592.

3 Abū Idrīs ʿĀʾidh Allāh b. ʿAbd Allāh al-Khawlānī (d. 80/699) was a prominent figure in early Muslim Damascus; Dhahabī, *Siyar*, 4:272–7.

4 Wāthila b. al-Asqaʿ (his *kunya* was disputed) was the last surviving Companion in Damascus. He died around 85/704; Dhahabī, *Siyar*, 3:383–7.

5 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1333–4.

6 In this context, it is impossible to determine whether Sufyān al-Thawrī or Sufyān b. ʿUyayna is meant.

7 Ibn Abī Ḥātim al-Rāzī, *ʿIlal al-ḥadīth*, 2 vols (Cairo, 1343–4), 1:80.

known about the Category of the defective ḥadīth, as will be mentioned – God (He is exalted) willing – in the following Category.

If there is a clear statement of audition or informing, as in the example we gave above,[8] it is possible that the transmitter heard it from someone else from his [alleged] teacher and then heard it directly from the teacher himself. So it may be that Busr heard this ḥadīth from Abū Idrīs from Wāthila and then he met Wāthila and heard it directly from him. Something like this is made explicit in other instances. This applies unless an indication is found which shows that this is a mistake, along the lines of what Abū Ḥātim mentioned in the example above. The obvious course of action for someone to whom something like that has occurred would be to mention the two auditions [that is, the audition directly from the teacher and the one from an intermediary from the teacher]. When he says nothing of this kind, we interpret it as the aforementioned kind of addition. God knows best.

8 That is, Ibn al-Mubārak is alleged to have said, "Sufyān informed us," and Busr, "I heard Abū Idrīs saying."

Category 38

Ḥadīth with Hidden Looseness

(Maʿrifat al-marāsīl al-khafī irsāluhā)

This is an important and extremely useful Category which is mastered through collecting many ḥadīth and gathering their lines of transmission in combination with a good deal of experience. The expert al-Khaṭīb wrote *Kitāb al-Tafṣīl li-mubham al-marāsīl* (*Clarification of Obscure Loose Ḥadīth*) about it. Mentioned in this regard are the ḥadīth recognized as loose through the knowledge that a transmitter in the isnād did not hear or meet his alleged teacher. This is the case with the ḥadīth related from al-ʿAwwām b. Ḥawshab[1] from (*ʿan*) ʿAbd Allāh b. Abī Awfā in which he said, "When Bilāl said, 'It is time to pray!' the Prophet (Peace be upon him) rose and said, 'God is great!'" It is related that Aḥmad b. Ḥanbal said regarding it, "Al-ʿAwwām did not meet Ibn Abī Awfā."

Another kind is the ḥadīth judged to be loose due to its appearance in another line of transmission with the addition of one individual or more in the spot where the looseness is alleged to be. An example is the ḥadīth mentioned in Category 10 from ʿAbd al-Razzāq [b. Hammām] from [Sufyān] al-Thawrī from Abū Isḥāq [Sulaymān b. Abī Sulaymān al-Shaybānī]. Interruption and looseness were judged to exist between ʿAbd al-Razzāq and Thawrī, because it is related that ʿAbd al-Razzāq said, "Al-Nuʿmān b. Abī Shayba al-Janadī transmitted to me from Thawrī from Abū Isḥāq." It is also judged to be loose between Thawrī and Abū Isḥāq, because the same ḥadīth is also related from Thawrī from Sharīk [b. ʿAbd Allāh al-Nakhaʿī] from Abū Isḥāq.

This Category and the preceding one are in opposition, because each of them can be raised as an objection against the other, as was indicated above. God knows best.

---

1 Abū ʿĪsā al-ʿAwwām b. Ḥawshab b. Yazīd al-Rabaʿī died in 148/765; Dhahabī, *Siyar*, 6:354–5.

Category 39

THE COMPANIONS (GOD BE PLEASED WITH ALL OF THEM)

(Maʿrifat al-Ṣaḥāba)

This is a vast science on which people have written many books. If it had not been for Ibn ʿAbd al-Barr's disgraceful inclusion of a large amount of material concerning the disputes that flared up between the Companions and his relations from the secular historians (*akhbārīyīn*), rather than the transmitters of ḥadīth, his *Kitāb al-Istīʿāb* [*fī maʿrifat al-Aṣḥāb*] (*Comprehensive Book* [*of Companions*]) would have been one of the most pleasant and useful works on the subject. Prolixity and confusion prevail in what the secular historians relate. I will present here some useful points (God – He is exalted – willing) which the authors of the books on the Companions should have at the outset turned their attention to in the introduction to their books.

1. Scholars disagree over what constitutes a Companion (*ṣaḥābī*). The well-known practice of the adherents of ḥadīth is to regard every Muslim who saw the Messenger of God (Peace be upon him) as a Companion. Bukhārī said in his *Ṣaḥīḥ*, "Every Muslim who associated with (*ṣaḥiba*) the Prophet (Peace be upon him) or saw him is one of his Companions."[1] We read that Abu 'l-Muẓaffar al-Samʿānī al-Marwazī said, "The scholars of ḥadīth apply the term 'Companion' without qualification to all of those who related from the Prophet a ḥadīth or even a single word, and they allow so much latitude in this that they count as a Companion anyone who saw the Prophet even just once. It is on account of the nobility of the status of the Prophet (Peace be upon him) that they grant Companionship to all of those who saw him." He said that the term "Companion" from the standpoint of common parlance and literal sense applies only to those who associated with the Prophet (Peace be upon him) for an extended length of time, studied extensively under him as a follower of his and took many ḥadīth from him. This is the doctrine of the experts in legal theory.

> Indeed, we heard that Saʿīd b. al-Musayyib did not regard as a Companion anyone who had not stayed with the Messenger of God (Peace be upon him) for at least a year or two and fought with him on one or two campaigns. It seems that the meaning of this – if it is related correctly from him – refers to what is related from the legal theorists. However, there is some difficulty in his choice of expression because it necessitates that we not regard as a Companion Jarīr b. ʿAbd Allāh

1 2:416 (K. Faḍāʾil aṣḥāb al-Nabī).

al-Bajalī[2] and others like him who fall short of fulfilling the letter of what he stipulated, including some whose inclusion among the Companions has never to our knowledge been challenged. We heard from Shuʿba that Mūsā al-Sabalānī[3] – and he was highly spoken of – said, "I went to Anas b. Mālik and said, 'Are any of the Companions of the Messenger of God (Peace be upon him) beside you still alive?' He said, 'Some Bedouins who saw him are still alive. As for those who associated with him, no.'" The isnād of the report is good and Muslim related it in the presence of Abū Zurʿa [al-Rāzī].

In some cases an individual is known to be a Companion by means of universal acknowledgement (*bi-'l-tawātur*); in some cases by numerous testimonies (*bi-'l-istifāḍa*) falling short of universal acknowledgement; in some cases by a few of the Companions relating that he is a Companion; and in some cases by his own statement or report – after his integrity is established – that he is a Companion. God knows best.

2. The Companions, all of them, possess the special trait that the integrity of none of them may be questioned. Rather, it is a settled matter, because of their being declared upright without qualification in texts from the Qurʾān and the sunna and by the consensus of those who are taken into consideration in the consensus of the Community. God (He is blessed and exalted) said, "You were the best community which was brought forth to men," and so forth.[4] It is said that the commentators agree that this verse refers to the Companions of the Messenger of God (Peace be upon him). God (He is exalted) said, "Thus, we made you a Community in the middle so you can be witnesses against the people,"[5] and this is speech addressed to those living at that time. He (I praise Him) also said, "Muḥammad, the Messenger of God (Peace be upon him), and those who are with him are severe against the infidels," and so forth.[6] Many of the texts of the sunna also testify to that, including the ḥadīth of Abū Saʿīd [al-Khudrī] – which is agreed to be sound – that the Messenger of God (Peace be upon him) said, "Do not insult my Companions! By the One who holds my life in His hand, if one of you were to spend a pile of gold the size of Uḥud[7] [on good works], he would still not attain a small measure of [the honor of] one of the Companions or even a half of that measure." The Community agrees unanimously on declaring all of the Companions to be upright. On the basis of the consensus of those

2 Abū ʿAmr (or Abū ʿAbd Allāh) Jarīr b. ʿAbd Allāh al-Bajalī converted to Islam only forty days prior to the death of the Prophet. He died around 50/670; Ibn ʿAbd al-Barr, *Istīʿāb*, 1:236–40.

3 I have not been able to identify this person.

4 Qurʾān 3:110.

5 Qurʾān 2:143.

6 Qurʾān 48:29.

7 Uḥud is a mountain a short distance to the north of Medina where the Muslims suffered a setback at the hands of the pagan Meccans in the year 3/625; *EI*[1], 3:970–1.

scholars who are taken into account in determining a consensus, the same is held to be true of those who were involved in the discords (*fitan*) on account of their high esteem and the glorious deeds which were set out for them. It would seem that God (He is praised and exalted) ordained the consensus on that because they were the conveyers of the Holy Law (*al-sharīʿa*). God knows best.

3. The most prolific of the Companions in terms of transmitting ḥadīth from the Messenger of God (Peace be upon him) was Abū Hurayra. That judgement was related from Saʿīd b. Abi 'l-Ḥasan[8] and Aḥmad b. Ḥanbal, and it is an obvious fact not hidden from any ḥadīthologist. He was the first scholar of ḥadīth (*ṣāḥib ḥadīth*). We read that Abū Bakr b. Abī Dāwūd al-Sijistānī said, "I saw Abū Hurayra in a dream while I was in Sijistān arranging his ḥadīth. I said, 'I love you.' He said, 'I was the first scholar of ḥadīth in the world.'" We also heard that Aḥmad b. Ḥanbal (God be pleased with him) said, "Six of the Companions of the Prophet (God bless him) related much from him and were granted a long life, Abū Hurayra, Ibn ʿUmar, ʿĀʾisha, Jābir b. ʿAbd Allāh, Ibn ʿAbbās and Anas. Abū Hurayra was the most prolific of them in terms of ḥadīth and reliable transmitters took ḥadīth from him."

The most prolific of the Companions in terms of the legal *responsa* (*futyā*) related from him is Ibn ʿAbbās. We read that Aḥmad b. Ḥanbal said, "None of the Companions of the Prophet (Peace be upon him) has more legal opinions related from him than Ibn ʿAbbās." We also heard that Aḥmad b. Ḥanbal was asked, "Who are the 'ʿAbd Allāhs'?" and he replied, "ʿAbd Allāh b. ʿAbbās, ʿAbd Allāh b. ʿUmar, ʿAbd Allāh b. al-Zubayr[9] and ʿAbd Allāh b. ʿAmr." He was asked, "And Ibn Masʿūd?" He said, "No, ʿAbd Allāh b. Masʿūd is not one of the 'ʿAbd Allāhs.'" The expert Aḥmad al-Bayhaqī – in something that we heard from him and I read in his own handwriting – said, "That is because Ibn Masʿūd died early. Those others lived until their knowledge was needed. When they agree on something, it is said, 'This is the doctrine of the ʿAbd Allāhs,' or, 'This is what they did.'" Ibn Masʿūd shares this status with the rest of the Companions named "ʿAbd Allāh," and they number about two hundred and twenty. God knows best.

We heard that ʿAlī b. ʿAbd Allāh al-Madīnī said, "Only three of the Companions of the Prophet had students who took up their doctrine in law, ʿAbd Allāh b. Masʿūd, Zayd b. Thābit and Ibn ʿAbbās (God be pleased with them)."[10] Each of them had students who took up his doctrine and gave legal opinions to the people. We heard that Masrūq[11] said, "I found that the knowledge of the

8 Saʿīd b. Abi 'l-Ḥasan Yasār al-Baṣrī (d. 100/719) was the brother of the famous al-Ḥasan al-Baṣrī, Dhahabī, *Siyar*, 4:588–9.

9 Abū Khubayb ʿAbd Allāh b. al-Zubayr b. al-ʿAwwām al-Qurashī (2/624–73/692) was the grandson of the caliph Abū Bakr. He led an uprising against the Umayyads and died in the siege of Mecca; *EI²*, 1:54–5.

10 *ʿIlal*, 42.

11 Abū ʿĀʾisha Masrūq b. al-Ajdaʿ al-Hamdānī (d. ca. 63/683) was a prominent Follower who converted to Islam during the lifetime of the Prophet; Dhahabī, *Siyar*, 4:63–9.

Companions of the Prophet (Peace be upon him) ended up in the hands of six of them, ʿUmar, ʿAlī, Ubayy, Zayd, Abu ʾl-Dardāʾ and ʿAbd Allāh b. Masʿūd. Then the knowledge of these six went to two, ʿAlī and ʿAbd Allāh."[12] We heard something similar from Muṭarrif[13] from Shaʿbī from Masrūq, but he mentioned Abū Mūsā instead of Abu ʾl-Dardāʾ. We heard that Shaʿbī said, "Knowledge was taken from six of the Companions of the Messenger of God (Peace be upon him). ʿUmar, ʿAbd Allāh [b. Masʿūd] and Zayd were similar in knowledge and they used to borrow from one another. The knowledge of ʿAlī, [Abū Mūsā] al-Ashʿarī and Ubayy was similar and they used to borrow from one another."[14] We heard that the expert Aḥmad al-Bayhaqī said that Shāfiʿī mentioned the Companions in the original version of his *Treatise* (*Risālatihī al-qadīma*), praised them appropriately and then said, "They are above us in every branch of knowledge, in personal striving (*ijtihād*), in piety, in intelligence and in any matter through which knowledge is attained and derived. To us their legal opinions are the most praiseworthy and theirs are better for us than the ones we have for ourselves." God knows best.

4. We heard that Abū Zurʿa al-Rāzī was asked how many people transmitted from the Prophet (Peace be upon him) and said, "Who can determine that exactly? Forty thousand witnessed the Farewell Pilgrimage[15] with the Prophet (Peace be upon him) and seventy thousand witnessed Tabūk[16] with him." We also heard that Abū Zurʿa was asked, "Is it not said that the ḥadīth of the Prophet (Peace be upon him) number four thousand?" He said, "May God loosen the canine teeth of whoever says that! This is a doctrine of the heretics. Who can count the ḥadīth of the Messenger of God (Peace be upon him)? [Through his death] the Prophet was taken from 114,000 Companions who related from him and heard ḥadīth from him" – or according to another relation, "who saw him and heard ḥadīth from him." He was asked, "Abū Zurʿa, Those? Where were they? Where did they hear ḥadīth from him?" He said, "The inhabitants of Medina, the inhabitants of Mecca, those living between the two cities, the Bedouin and those who witnessed the Farewell Pilgrimage with him – that is, everyone who saw him and heard ḥadīth from him at Mt. ʿArafa."

People differ over the number of the levels and types of Companions. For that, precedence in conversion to Islam, participation in the Emigration and witnessing the other great scenes with the Messenger of God (Peace be upon him) – by our

12 ʿAlī b. al-Madīnī, *al-ʿIlal*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī (Aleppo, 1400/1980), 42.

13 Abū Bakr (or Abū ʿAbd al-Raḥmān) Muṭarrif b. Ṭarīf al-Kūfī (d. ca. 143/760) was a highly respected transmitter of ḥadīth; Dhahabī, *Siyar*, 6:127–8.

14 ʿAlī b. al-Madīnī, *al-ʿIlal*, 41.

15 In the year 10/632, the Prophet led the pilgrimage to Mecca and set down its rites for later generations; *EI²*, 3:33.

16 In the year 9/630 Muḥammad led an expedition from Medina to the town Tabūk to subdue the local Arab tribes; *EI²*, 10:50–1.

fathers, mothers and ourselves he (Peace be upon him) is the Messenger of God! – are taken into consideration. Abū ʿAbd Allāh al-Ḥākim put them into twelve ranks[17] and others have added more. We will not take the time to set that out in detail.

5. The best of the Companions in absolute terms was Abū Bakr followed by ʿUmar. At this point, the majority of the forebears put ʿUthmān before ʿAlī. The Sunnite inhabitants of al-Kūfa gave ʿAlī precedence over ʿUthmān. A number held this doctrine, including Sufyān al-Thawrī at first. He then went back to granting precedence to ʿUthmān. Khaṭṭābī related that from Sufyān al-Thawrī and from the other Sunnites of al-Kūfa. [Abū Bakr] Muḥammad b. Isḥāq b. Khuzayma is one of the adherents of ḥadīth who was reported to have given ʿAlī precedence over ʿUthmān. The doctrines of the scholars of ḥadīth and the Sunnites have settled on granting precedence to ʿUthmān.

In regard to the best Companions as a type, Abū Manṣūr [ʿAbd al-Qāhir b. Ṭāhir] al-Baghdādī al-Tamīmī said, "Our teachers unanimously agreed that the best of them were the four Caliphs,[18] then the remaining six who make up the Ten [who were granted the glad tidings that they would enter Paradise], then the Muslims present at the battle of Badr,[19] then those who participated in the battle of Uḥud, then those who took the Pledge of Good Pleasure at al-Ḥudaybīya." In the text of the Qurʾān, preference was granted to "the first Muhājirs and Ansarites having precedence."[20] According to the statement of Saʿīd al-Musayyib and certain others, the people referred to in the verse were those who prayed to the two *qiblas*.[21] According to the statement of Shaʿbī they were the Companions who witnessed the Pledge of Good Pleasure. It is reported that Muḥammad b. Kaʿb al-Quraẓī[22] and ʿAṭāʾ b. Yasār[23] said they were the participants in the battle of Badr. Ibn ʿAbd al-Barr related that from them in something I found from him.[24] God knows best.

6. The forebears disagreed over who was the first of the Companions to convert to Islam. Some said Abū Bakr al-Ṣiddīq, and this was related from Ibn ʿAbbās,

---

17 *ʿUlūm al-ḥadīth*, 22–5.

18 That is, Abū Bakr, ʿUmar, ʿUthmān and ʿAlī.

19 In the year 2/624 the Muslims under Muḥammad defeated a much larger force of pagan Meccans; *EI*², 1:867–8.

20 This is a reference to Qurʾān, 9:100.

21 The *qibla* is the direction to which Muslims orient themselves during their prayers. They originally prayed toward Jerusalem and in the year 2/623 were enjoined to pray in the direction of Mecca; *EI*², 5:82–3.

22 Muḥammad b. Kaʿb b. Sulaym al-Quraẓī was an expert commentator on the Qurʾān who died surrounded by his students in an earthquake around the year 120/738; Sezgin, *GAS*, 1:32.

23 ʿAṭāʾ b. Yasār, the brother of Sulaymān, died around 100/719; Dhahabī, *Siyar*, 4:448–9.

24 *Istīʿāb*, 1:14.

Ḥassān b. Thābit,[25] Ibrāhīm al-Nakhaʿī and others. Some said that ʿAlī was the first to convert to Islam, and this was related from Zayd b. Arqam,[26] Abū Dharr [al-Ghifārī], al-Miqdād[27] and others. Abū ʿAbd Allāh al-Ḥākim said, "I know of no disagreement among the writers of histories (*aṣḥāb al-tawārīkh*) that ʿAlī b. Abī Ṭālib was the first of them to convert to Islam."[28] That is to be rejected from al-Ḥākim. Some said that the first to convert to Islam was Zayd b. Ḥāritha.[29] For instance, Maʿmar [b. Rāshid] mentioned something similar to this from Zuhrī. Some said that the first to convert to Islam was Khadīja,[30] the Mother of the Believers. That is related through several lines of transmission from Zuhrī. It is also the doctrine of Qatāda, Muḥammad b. Isḥāq b. Yasār and a number of others, in addition to being related from Ibn ʿAbbās. The Qurʾān commentator Thaʿlabī[31] – according to what we heard or read from him – claimed that scholars agreed that the first to convert to Islam was Khadīja and that their disagreement pertained only to who was the first to convert after her. The most scrupulous course is to say that the first free man to convert was Abū Bakr, the first boy or youth was ʿAlī, the first woman was Khadīja, the first client was Zayd and the first slave was Bilāl. God knows best.

7. The last of the Companions to die in absolute terms was Abu 'l-Ṭufayl ʿĀmir b. Wāthila. He died in the year 100 after the Emigration [719 AD]. In regard to specific regions, the last Companion to die in Medina was Jābir b. ʿAbd Allāh. Aḥmad b. Ḥanbal related this from Qatāda. Others said Sahl b. Saʿd or al-Sāʾib b. Yazīd.[32] The last to die in Mecca was ʿAbd Allāh b. ʿUmar. Jābir b. ʿAbd Allāh is also named. ʿAlī b. al-Madīnī said that Abu 'l-Ṭufayl died in Mecca and therefore he was the last one there. The last Companion to die in al-Baṣra was Anas b. Mālik. Abū ʿUmar b. ʿAbd al-Barr said, "I do not know of anyone, other than Abu 'l-Ṭufayl, who saw the Messenger of God (Peace be upon him) who

---

25 Ḥassān b. Thābit b. al-Mundhir b. Ḥarām al-Anṣārī (d. ca. 60/680) was a poet who employed his gift to promote Islam; *EI²*, 3:271–3.

26 The Companion Zayd b. Arqam died in al-Kūfa around the year 66/686; Dhahabī, *Siyar*, 3:165–8.

27 The Companion al-Miqdād b. ʿAmr b. Thaʿlaba al-Kindī (d. 33/654), known as al-Miqdād b. al-Aswad, was an important transmitter of ḥadīth from the Prophet; Dhahabī, *Siyar*, 1:385–9.

28 *ʿUlūm al-ḥadīth*, 22–3.

29 Zayd b. Ḥāritha was the freedman and adopted son of the Prophet. He served as a commander in the early Muslim armies and died in action in the year 8/629 at about the age of fifty-five; *EI²*, 4:1194.

30 Khadīja (d. 19/640) was the first wife of the Prophet. She was one of the first and staunchest supporters of his mission; *EI²*, 3:898–9.

31 Abū Isḥāq Aḥmad b. Muḥammad al-Thaʿlabī (d. 427/1035) was an expert in Qurʾānic commentary and the Arabic language; Brockelmann, *GAL*, 1:350; *Suppl.*, 1:592.

32 Abū ʿAbd Allāh (or Abū Yazīd) al-Sāʾib b. Yazīd al-Kindī al-Madanī is said to have died around 94/713; Dhahabī, *Siyar*, 3:437–9.

died after him."[33] The last of them to die in al-Kūfa was ʿAbd Allāh b. Abī Awfā and in Syria, ʿAbd Allāh b. Busr[34] – and Abū Umāma[35] is also named.

One author went further, saying, "The last of the Companions of the Messenger of God (Peace be upon him) to die in Egypt was ʿAbd Allāh b. al-Ḥārith b. Jazʾ al-Zubaydī;[36] in Palestine, Abū Ubayy b. Umm Ḥarām;[37] in Damascus, Wāthila b. al-Asqaʿ; in Homs, ʿAbd Allāh b. Busr; in al-Yamāma, al-Hirmās b. Ziyād;[38] in al-Jazīra [that is, northern Iraq], al-ʿUrs b. ʿAmīra;[39] in Ifrīqīya, Ruwayfaʿ b. Thābit;[40] and among the Bedouins in the desert, Salama b. al-Akwaʿ[41] (May God be pleased with all of them)." There are disagreements over some of what we said here which we have passed over. The statement about Ruwayfaʿ in Ifrīqīya is not correct. He died in the city of Barqa and his grave is there.[42] Salama came to Medina a few nights before his death and died there. God knows best.

---

33 *Istīʿāb*, 1:111.

34 Abū Ṣafwān ʿAbd Allāh b. Busr al-Māzinī is said to have died around the year 90/709; Dhahabī, *Siyar*, 3:430–3.

35 Abū Umāma al-Bāhilī died in Homs around the year 86/705; Dhahabī, *Siyar*, 3:359–63.

36 Abu 'l-Ḥārith ʿAbd Allāh b. al-Ḥārith b. Jazʾ al-Zubaydī was present at the conquest of Egypt and settled there until his death around the year 85/704; Dhahabī, *Siyar*, 3:387–8.

37 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1592–3.

38 Abū Ḥudayr al-Hirmās b. Ziyād b. Mālik al-Bāhilī seems to have still been alive around the year 90/709; Dhahabī, *Siyar*, 3:450–1.

39 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1062.

40 Ruwayfaʿ b. Thābit al-Anṣārī died in the year 56/676; Dhahabī, *Siyar*, 3:36.

41 Abū ʿĀmir (or Abū Muslim or Abū Iyās) Salama b. ʿAmr b. al-Akwaʿ al-Aslamī died in the year 74/693; Dhahabī, *Siyar*, 3:326–31.

42 Historically, there was no precise delineation of the boundaries of the geographical designations Ifrīqīya and al-Maghrib. Ibn al-Ṣalāḥ may have been one of those who considered Barqa (that is, Barca, modern-day al-Marj in Libya) to be part of al-Maghrib.

Category 40

The Followers

(*Maʿrifat al-Tābiʿīn*)

This and knowledge of the Companions form a fundamental source of reference for distinguishing loose (*mursal*) and supported ḥadīth (*musnad*). The expert al-Khaṭīb said, "A Follower is someone who associated with (*ṣaḥiba*) a Companion."[1] Its unqualified application is specific to "the Follower who performs good deeds."[2] A single Follower may equally be called *tābiʿ* or *tābiʿī*. The remarks of Abū ʿAbd Allāh al-Ḥākim and others indicate that to be a Follower it is enough to hear ḥadīth from a Companion or meet him, even if what is commonly understood to be companionship never existed between them. Mere meeting and seeing are more likely to suffice for attaining the status of a Follower than that of a Companion in view of the requirements of the two terms.[3]

These are some important points regarding this Category.

1. The expert Abū ʿAbd Allāh [al-Ḥākim] said that the Followers have fifteen levels.[4] The first is those who had contact with the Ten [who were given the glad tidings of their entrance into Paradise], [that is,] the Followers Saʿīd b. al-Musayyib, Qays b. Abī Ḥāzim, Abū ʿUthmān al-Nahdī, Qays b. ʿUbād,[5] Abū Sāsān Ḥuḍayn b. al-Mundhir,[6] Abū Wāʾil [Shaqīq b. Salama al-Kūfī], Abū Rajāʾ al-ʿUṭāridī[7] and others.[8]

> He is wrong about some of these. Saʿīd b. al-Musayyib does not belong here, because he was born in the Caliphate of ʿUmar [b. al-Khaṭṭāb] and did not hear ḥadīth from most of the Ten. Indeed, someone said, "His relation from none of the Ten, except Saʿd b. Abī Waqqāṣ,[9] is established." Saʿd was the last of them to die. Before his remarks mentioned above,

---

1 *Kifāya*, 22.

2 Qurʾān 9:100.

3 It would appear that Ibn al-Ṣalāḥ regarded being a "companion" of someone as more demanding than being a "follower."

4 *ʿUlūm al-ḥadīth*, 42.

5 Abū ʿAbd Allāh Qays b. ʿUbād al-Minqarī al-Qaysī came to Medina during the time of ʿUmar and met a number of the important Companions there; Ibn Abī Ḥātim, *Jarḥ*, 3(2):101.

6 Abū Sāsān Ḥuḍayn b. al-Mundhir al-Raqāshī transmitted from a number of Companions; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):128–9; Ibn Abī Ḥātim, *Jarḥ*, 1(2):311–12.

7 Abū Rajāʾ ʿImrān b. Milḥān (or Taym) al-ʿUṭāridī died around 105/723 at about one hundred and twenty years of age; Dhahabī, *Siyar*, 4:253–7.

8 *ʿUlūm al-ḥadīth*, 42.

9 The prominent Companion Saʿd b. Abī Waqqāṣ (d. ca. 55/675) played a leading role in most of the important events of the early days of Islam; *EI*², 8:669–70.

al-Ḥākim said that Saʿīd lived at the same time as ʿUmar and those after him, through the last of the Ten [to die]. He also said, "Saʿīd and Qays b. Abī Ḥāzim were the only Followers who lived at the same time as all of the Ten and heard ḥadīth from them."[10] That does not gibe with what we quoted from him above.[11] True, Qays b. Abī Ḥāzim did hear ḥadīth from the Ten and related from them. He was the only Follower to relate from all of the Ten. The expert ʿAbd al-Raḥmān b. Yūsuf b. Khirāsh[12] said that. We also heard or read from him – and from Abū Dāwūd al-Sijistānī – that he said that Qays b. Abī Ḥāzim related from nine of them and did not relate from ʿAbd al-Raḥmān b. ʿAwf.[13]

After those Followers come the children of Companions who were born during the lifetime of the Messenger of God (Peace be upon him), like ʿAbd Allāh b. Abī Ṭalḥa,[14] Abū Umāma Asʿad b. Sahl b. Ḥunayf,[15] Abū Idrīs al-Khawlānī and others.

2. The "severed" Followers (*al-mukhaḍramūn min al-Tābiʿīn*) were those who lived in both pre-Islamic times (*al-jāhilīya*) and during the lifetime of the Messenger of God (Peace be upon him), converted to Islam and did not have Companionship. One of them is called a *mukhaḍram*, as if he *khuḍrima*; that is, "were cut off" from his peers who attained Companionship and other things. Muslim mentioned them and counted twenty of them, including Abū ʿAmr al-Shaybānī,[16] Suwayd b. Ghafala al-Kindī,[17] ʿAmr b. Maymūn al-Awdī,[18] ʿAbd Khayr b. Yazīd al-Khaywānī, Abū ʿUthmān ʿAbd al-Rāḥmān b. Mull al-Nahdī and Abu 'l-Ḥalāl Rabīʿa b. Zurāra al-ʿAtakī.[19] Abū Muslim ʿAbd Allāh b. Thuwab

---

10 *ʿUlūm al-ḥadīth*, 25.

11 That is, because Saʿīd b. al-Musayyd was not born until the caliphate ʿUmar, he was not alive during the lifetime of Abū Bakr.

12 Abū Muḥammad ʿAbd al-Raḥmān b. Yūsuf b. Saʿīd b. Khirāsh al-Marwazī (d. 283/896) was an expert in ḥadīth who is reported to have had Shiite leanings; Dhahabī, *Siyar*, 13:508–10.

13 Abū Muḥammad ʿAbd al-Raḥmān b. ʿAwf (d. ca. 32/653) was a prominent early convert to Islam who fought with the Prophet at most of his major battles; *EI²*, 1:84.

14 ʿAbd Allāh b. Abī Ṭalḥa Zayd was the half-brother of the famous Companion Anas b. Mālik; Dhahabī, *Siyar*, 3:482–4.

15 Some were of the opinion that Abū Umāma Asʿad b. Sahl b. Ḥunayf al-Anṣārī saw the Prophet. He is said to have died in 100/719; Dhahabī, *Siyar*, 3:517–19.

16 Abū ʿAmr Saʿd b. Iyās al-Shaybānī was a Kūfan who died around 91/710; Dhahabī, *Siyar*, 4:173–4.

17 Abū Umayya Suwayd b. Ghafala b. ʿAwsaja al-Kindī al-Kūfī was born about the same time as the Prophet and died around 81/700. He transmitted ḥadīth from a number of the most important Companions; Dhahabī, *Siyar*, 4:69–73.

18 Abū ʿAbd Allāh ʿAmr b. Maymūn al-Awdī settled in al-Kūfa and died in 75/694; Dhahabī, *Siyar*, 4:158–61.

19 Abu 'l-Ḥalāl Rabīʿa b. Zurāra al-ʿAtakī died at the age of one hundred and twenty; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):285–6; Ibn Abī Ḥātim, *Jarḥ*, 1(2):474.

al-Khawlānī[20] and al-Aḥnaf b. Qays[21] are among those whom Muslim did not mention. God knows best.

3. "The Seven Jurists of Medina" (*al-fuqahā' al-sab'a min ahl al-Madīna*) – namely Sa'īd b. al-Musayyib, al-Qāsim b. Muḥammad,[22] 'Urwa b. al-Zubayr, Khārija b. Zayd,[23] Abū Salama b. 'Abd al-Raḥmān, 'Ubayd Allāh b. 'Abd Allāh b. 'Utba and Sulaymān b. Yasār[24] – were among the older Followers (*akābir al-Tābi'īn*). We heard that the expert Abū 'Abd Allāh [al-Ḥākim] said, "In the opinion of most of the Ḥijāzī scholars, these are the Seven Jurists. We heard that Ibn al-Mubārak said, "The Medinese jurists whose legal views they promulgate were seven in number," and he named these. However, he gave Sālim b. 'Abd Allāh b. 'Umar instead of Abū Salama b. 'Abd al-Raḥmān. We heard Abu 'l-Zinād's enumeration of them in his book about them and he mentioned these. However, he gave Abū Bakr b. 'Abd al-Raḥmān[25] instead of Abū Salama and Sālim.

4. It is reported that Aḥmad b. Ḥanbal said, "Sa'īd b. al-Musayyib was the best Follower." When he was asked, "And 'Alqama [b. Qays] and al-Aswad?" he replied, "Sa'īd b. al-Musayyib, 'Alqama and al-Aswad." It is also reported that he said, "I do not know of another Follower like Abū 'Uthmān al-Nahdī and Qays b. Abī Ḥāzim." It is also reported that he said, "The best Followers were Qays, Abū 'Uthmān, 'Alqama and Masrūq. These were excellent and in the upper stratum of Followers." I liked what I found in a book of the teacher and ascetic Abū 'Abd Allāh b. Khafīf al-Shīrāzī:[26] "People disagree over the best of the Followers. The Medinese say, 'Sa'īd b. al-Musayyib.' The Kūfans say, 'Uways al-Qaranī.'[27] The Baṣrans say, 'Al-Ḥasan al-Baṣrī.'"

We read that Aḥmad b. Ḥanbal did say, "Al-Ḥasan and 'Aṭā' [b. Abī Rabāḥ] gave the most legal judgements;" that is, from among the

20 Abū Muslim al-Khawlānī was a Yemenite who entered Medina during the caliphite of Abū Bakr. He died in 62/682 while campaigning against the Byzantines; Dhahabī, *Siyar*, 4:7–14.

21 Abū Baḥr al-Aḥnaf b. Qays b. Mu'āwiya al-Tamīmī (his *ism* is disputed) was one of the first inhabitants of al-Baṣra. He fought in the eastern conquests and died in 67/687 fighting the Shiite rebel al-Mukhtār; *EI*², 1:303–4.

22 Al-Qāsim b. Muḥammad (ca. 37/657–ca. 110/728) was the grandson of the caliph Abū Bakr. He was famed for his piety and expertise in ḥadīth; Sezgin, *GAS*, 1:279.

23 Abū Zayd Khārija b. Zayd b. Thābit al-Anṣārī died around the year 100/719; Dhahabī, *Siyar*, 4:437–41.

24 Sulaymān b. Yasār (d. ca. 109/727) was a client of the Prophet's wife Maymūna; Dhahabī, *Siyar*, 4:444–8.

25 Abū Bakr b. 'Abd al-Raḥmān b. al-Ḥārith b. Hishām al-Makhzūmī (d. ca. 95/714) was, among other things, a prolific transmitter of ḥadīth; Dhahabī, *Siyar*, 4:416–19.

26 Abū 'Abd Allāh Muḥammad b. Khafīf al-Shīrāzī (ca. 268/882–371/982) was a well-traveled Sufi; Sezgin, *GAS*, 1:663–4.

27 Abū 'Amr Uways b. 'Āmir al-Qaranī (d. 37/657) was a famous early ascetic; Dhahabī, *Siyar*, 4:19–33.

Followers. He also said, "ʿAṭāʾ was the legal expert who was consulted in Mecca (*muftī Makka*) as al-Ḥasan was in al-Baṣra. The people often solicited their legal judgements as well as their opinions."

We read that Abū Bakr b. Abī Dāwūd said, "The two leading women of the Followers were Ḥafṣa bint Sīrīn[28] and ʿAmra bint ʿAbd Al-Raḥmān and the third – and she was not the equal of the first two – was Umm al-Dardāʾ.[29] God knows best.

5. We heard that Abū ʿAbd Allāh al-Ḥākim said,[30] "There is also a level the people consider to be Followers although none of them has an established audition from the Companions. They include the jurist Ibrāhīm b. Suwayd al-Nakhaʿī[31] – and he is not the jurist Ibrāhīm b. Yazīd al-Nakhaʿī – Bukayr b. Abi 'l-Samīṭ[32] and Bukayr b. ʿAbd Allāh b. al-Ashajj,"[33] and he mentioned others.

Abū ʿAbd Allāh al-Ḥākim added,[34] "Furthermore, there is a level the people consider to be followers of the Followers although they met some of the Companions. These include Abu 'l-Zinād ʿAbd Allāh b. Dhakwān, who met ʿAbd Allāh b. ʿUmar, Anas [b. Mālik] and Hishām b. ʿUrwa. He was brought before ʿAbd Allāh b. ʿUmar, Jābir b. ʿAbd Allāh and Mūsā b. ʿUqba and was alive during the lifetime of Anas b. Mālik and Umm Khālid bint Khālid b. Saʿīd b. al-ʿĀṣī."[35]

Comments can be made about some of what Abū ʿAbd Allāh al-Ḥākim has said. There are also some people who are considered Followers while they are really Companions. The most surprising instance of that is Abū ʿAbd Allāh al-Ḥākim regarding al-Nuʿmān[36] and Suwayd,[37] the sons of Muqarrin al-Muzanī, as Followers, when he mentions the Brothers who were Followers.[38] They are well known to be Companions and frequently mentioned among the Companions. God knows best.

---

28 Umm al-Hudhayl Ḥafṣa (d. after 100/719) was the sister of the famous Muḥammad b. Sīrīn. She was a pious woman respected for her knowledge of ḥadīth, law and the Qurʾān; Dhahabī, *Siyar*, 4:198.

29 Hujayma (or Juhayma) al-Waṣṣābīya, known as Umm al-Dardāʾ al-Ṣughrā, was the wife of Abu 'l-Dardāʾ and an expert in religious law. She died after 81/700; Dhahabī, *Siyar*, 4:277–9.

30 *ʿUlūm al-ḥadīth*, 45.

31 Bukhārī, *al-Taʾrīkh al-kabīr*, (1):290–91; Ibn Abī Ḥātim, *Jarḥ*, 1(1):103.

32 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):116; Ibn Abī Ḥātim, *Jarḥ*, 1(1):406.

33 Bukayr b. ʿAbd Allāh b. al-Ashajj (d. ca. 127/745) was a transmitter of ḥadīth who seems to have ended his days in Egypt; Dhahabī, *Siyar*, 6:170–74.

34 *ʿUlūm al-ḥadīth*, 45–6.

35 According to Dhahabī, Umm Khālid bint Khālid (d. ca. 90/709) was the last of the female Companions to die; Dhahabī, *Siyar*, 3:370–71.

36 Abū Ḥakīm (or Abū ʿAmr) al-Nuʿmān b. Muqarrin b. ʿĀʾidh (d. 21/642) was the standard bearer of his tribe at the conquest of Mecca; Dhahabī, *Siyar*, 2:356–8.

37 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:680.

38 *ʿUlūm al-ḥadīth*, 154.

Category 41

Older People Transmitting Ḥadīth from Younger Ones

(Maʿrifat al-akābir al-ruwāt ʿan al-aṣāghir)

One benefit from this Category is that it will not be mistakenly assumed that the person being transmitted from is older than or superior to the person transmitting on the basis that in most instances that is the case. [If that is automatically assumed], their true status will not be known. It has been established that ʿĀʾisha (God be pleased with her) said, "The Messenger of God (Peace be upon him) ordered us to put people in their proper place." Such cases take several forms.

One is that the transmitter is older and belongs to an earlier generation than the person from whom he transmitted ḥadīth. That was the case of Zuhrī and Yaḥyā b. Saʿīd al-Anṣārī in their relation from Mālik. It was also the case of the later scholar Abu 'l-Qāsim ʿUbayd Allāh b. Aḥmad al-Azharī[1] – one of the teachers of al-Khaṭīb [al-Baghdādī] – who transmitted from al-Khaṭīb in some of his works, and al-Khaṭīb was at that time in the prime of his youth and his days as a student.

Another form is that the transmitter is greater in stature than the person from whom he related ḥadīth, because he is a knowledgeable expert and the person he transmits from is only a teacher (*shaykh*) who just transmits. This was the case with Mālik in his relation from ʿAbd Allāh b. Dīnār; and Aḥmad b. Ḥanbal and Isḥāq b. Rāhawayh in their relation from ʿUbayd Allāh b. Mūsā. There are many instances of that.

Another form of this is that the transmitter is greater in both respects. Examples of this are the many scholars and experts who relate from their students and pupils; for instance, the relation of the expert ʿAbd al-Ghanī [b. Saʿīd] from Muḥammad b. ʿAlī al-Ṣūrī, the relation of Abū Bakr al-Barqānī from al-Khaṭīb,[2] the relation of al-Khaṭīb from Abū Naṣr b. Mākūlā. Similar cases are numerous.

Subsumed under this Category are the instances of a Companion transmitting ḥadīth from a Follower which are cited, like the relation of the ʿAbd Allāhs and other Companions from Kaʿb al-Aḥbār.[3] The same is true of the relation of a Follower from a follower of a Follower, for instance the relation of Zuhrī and [Abū Saʿīd Yaḥyā b. Saʿīd] al-Anṣārī from Mālik, which we mentioned above. The same was true of ʿAmr b. Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr b.

1 Abu 'l-Qāsim al-Azharī (355/966–435/1043) was a respected and prolific scholar of ḥadīth; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 10:385; Dhahabī, *Siyar*, 17:578.

2 Needless to say, few would agree with the author that Abū Bakr al-Barqānī, for all of his merits, was of greater stature than al-Khaṭīb al-Baghdādī.

3 The authority on the Bible Abū Isḥāq Kaʿb b. Māṭiʿ (d. 32/652 or 34/654), popularly known as Kaʿb al-Aḥbār, was a Yemenite Jew who converted to Islam; *EI*[2], 4:316–17; Sezgin, *GAS*, 1:304–5.

al-ʿĀṣ.[4] He was not a Follower, yet more than twenty Followers transmitted from him. The expert ʿAbd al-Ghanī b. Saʿīd collected the names of those Followers in a small book. I read in the handwriting of the expert Abū Muḥammad al-Ṭabasī[5] in one of his compilations that he said, "ʿAmr b. Shuʿayb was not a Follower, yet some seventy Followers transmitted ḥadīth from him." God knows best.

4 Abū Ibrāhīm ʿAmr b. Shuʿayb was an expert in law and ḥadīth who lived in al-Ṭāʾif. He was a member of the generation after the Followers, although his exact dates do not seem to have been recorded; Dhahabī, *Siyar*, 5:165–80.

5 This appears to be a reference to Muḥammad b. Aḥmad b. Abī Jaʿfar al-Ṭabasī, whose *kunya* is usually given as "Abu 'l-Faḍl." He was a Sufi who died in Ṭabas in 482/1089; Brockelmann, *GAL*, 1:496; *Suppl.*, 1:907.

Category 42

Symmetrical Transmissions,[1] and Other Instances of Peers Transmitting from One Another

(Maʿrifat al-mudabbaj wa-mā ʿadāhu min riwāyat al-aqrān baʿḍihim ʿan baʿḍ)

Peers are those who are alike in regard to age and [their relative position] in isnāds. Occasionally Abū ʿAbd Allāh al-Ḥākim was satisfied with their being alike in regard to isnāds, even if there was no similarity in regard to their age. Be aware that the relation of one peer from another falls into different subcategories.

One is the "symmetrical," and this is two peers relating from each other. An example of this from the Companions is ʿĀʾisha and Abū Hurayra, each of whom related from the other. An example from the Followers is the relation of Zuhrī from ʿUmar b. ʿAbd al-ʿAzīz and the relation of ʿUmar from Zuhrī. An example from the followers of the Followers is the relation of Mālik from Awzāʿī and the relation of Awzāʿī from Mālik. An example from the followers of the followers [of the Followers] is the relation of Aḥmad b. Ḥanbal from ʿAlī b. al-Madīnī and the relation of ʿAlī from Aḥmad. Al-Ḥākim gave as an example of the last the relation of Aḥmad b. Ḥanbal from ʿAbd al-Razzāq [b. Hammām] and the relation of ʿAbd al-Razzāq from Aḥmad, and that is not satisfactory.[2]

An example of the relation of peers which is not symmetrical consists of one of the peers relating from the other while the other – so far as we know – did not relate from him. An example of this is the relation of Sulaymān al-Taymī from Misʿar.[3] They were peers and we do not know of a case of Misʿar relating from Taymī. There are many examples like this. God knows best.

---

1 This translation is based on the derivation of *mudabbaj* Ibn Ḥajar proposes in *Nuzhat al-naẓar*, 110.

2 *ʿUlūm al-ḥadīth*, 218. Ibn al-Ṣalāḥ may have been objecting to regarding them as peers because ʿAbd al-Razzāq was already thirty-eight lunar years old at the time of Aḥmad's birth. This would then be an example of al-Ḥākim ignoring ages.

3 Abū Salama Misʿar b. Kidām b. Ẓuhayr al-Kūfī (d. 155/772) was considered by some to be the greatest transmitter of his day in al-Kūfa; Dhahabī, *Siyar*, 7:163–73.

Category 43

Brothers and Sisters among Scholars and Transmitters

(Maʿrifat al-ikhwa wa-'l-akhawāt min al-ʿulamāʾ wa-'l-ruwāt)

This is one of the branches of knowledge which the scholars of ḥadīth have treated in independent works. ʿAlī b. al-Madīnī,[1] Abū ʿAbd al-Raḥmān al-Nasawī [that is, Nasāʾī], Abu 'l-ʿAbbās al-Sarrāj[2] and others composed books on it.

Examples of two siblings from the Companions are the brothers ʿAbd Allāh b. Masʿūd and ʿUtba b. Masʿūd,[3] the brothers Zayd b. Thābit and Yazīd b. Thābit,[4] and the brothers ʿAmr b. al-ʿĀṣ[5] and Hishām b. al-ʿĀṣ.[6] Examples from the Followers are Abū Maysara ʿAmr b. Shuraḥbīl and his brother Arqam b. Shuraḥbīl,[7] both of whom were among the finest students of [ʿAbd Allāh] b. Masʿūd. Huzayl b. Shuraḥbīl[8] and Arqam b. Shuraḥbīl were two other brothers who were also students of Ibn Masʿūd.

---

1 This appears to be a reference to Ibn al-Madīnī's *Tasmiyat man ruwiya ʿanhu min awlād al-ʿashara wa-ghayrihim min Aṣḥāb Rasūl Allāh*, which contains a section on brothers and sisters. This work has been published with Abū Dāwūd al-Sijistānī's *Tasmiyat al-ikhwa alladhīna ruwiya ʿanhum al-ḥadīth* in a volume entitled *al-Ruwāt min al-ikhwa wa-'l-akhawāt*, ed. Bāsim Fayṣal al-Jawābara (Riyadh, 1408/1988).

2 Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj al-Nīsābūrī (216/831–313/925) was a famous scholar of ḥadīth and a prolific author. Among his works was a *musnad* and a *taʾrīkh*, which Bukhārī is said to have used; Sezgin, *GAS*, 1:173.

3 Dhahabī, *Siyar*, 1:500.

4 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1572.

5 Abū ʿAbd Allāh ʿAmr b. al-ʿĀṣ al-Sahmī was a Qurayshite from Mecca who converted to Islam in the year 8/629. He led the invasion of Egypt which culminated in the capture of Alexandria in 21/642 and then served as the governor of Egypt until the caliph ʿUthmān removed him. He aided the founder of the Umayyad dynasty Muʿāwiya in defeating the caliph ʿAlī and resumed his position in Egypt until his death around 42/663; *EI²*, 1:451.

6 Hishām was an early convert to Islam who participated in a number of the famous battles and died in combat; Dhahabī, *Siyar*, 3:77–9.

7 Ibn al-Ṣalāḥ seems to have been under the impression that there were two Arqam b. Shuraḥbīls, one the brother of ʿAmr and the other the brother of Huzayl. The sources only know a single Arqam b. Shuraḥbīl – e.g., Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):46; Ibn Abī Ḥātim, *Jarḥ*, 1(1):310 – and the notion of two Arqams was explicitly rejected by later commentators; e.g., ʿIrāqī, *Taqyīd*, 337–8.

8 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):245.

Examples of three brothers are Sahl,[9] ʿAbbād[10] and ʿUthmān,[11] the sons of Ḥunayf; and ʿAmr b. Shuʿayb, ʿUmar[12] and Shuʿayb,[13] the sons of Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ.[14]

An example of four brothers is Suhayl b. Abī Ṣāliḥ al-Sammān al-Zayyāt and his brothers ʿAbd Allāh[15] – who was also called ʿAbbād – Muḥammad[16] and Ṣāliḥ.[17]

An example of five is what we hear from Abū ʿAbd Allāh al-Ḥākim. He said, "I heard the expert Abū ʿAlī al-Ḥusayn b. ʿAlī more than once say, 'Ādam b. ʿUyayna,[18] ʿImrān b. ʿUyayna,[19] Muḥammad b. ʿUyayna,[20] Sufyān b. ʿUyayna and Ibrāhīm b. ʿUyayna[21] transmitted ḥadīth from up to the last of them.' "[22]

An example of six are the children of Sīrīn, six Followers. They are Muḥammad, Anas,[23] Yaḥyā,[24] Maʿbad,[25] Ḥafṣa and Karīma.[26] Abu ʿAbd al-Raḥmān al-Nasawī gave them thus – and I transmitted it from a copy of his book which was written in what I think is the handwriting of Dāraquṭnī. That is also related from Yaḥyā b. Maʿīn and al-Ḥākim gave them thus in *Kitāb Maʿrifa* [that is, *Kitāb maʿrifat ʿulūm al-ḥadīth*].[27] However, he said in what we hear from his *Taʾrīkh*,[28] through our isnād from him, that he heard the expert Abū ʿAlī [al-Ḥusayn b. ʿAlī] mention the Banū Sīrīn as five siblings: Muḥammad b. Sīrīn; the eldest of them, Maʿbad b. Sīrīn; Yaḥyā b. Sīrīn; Khālid b. Sīrīn;[29] Anas b.

---

9 Sahl b. Ḥunayf b. Wāhib al-Anṣārī (five different *kunyās* are suggested for him), like his brother ʿUthmān, was considered a Companion. He served as a lieutenant of ʿAlī and died in al-Kūfa in 38/658; Dhahabī, *Siyar*, 2:325–9.

10 I have not succeeded in locating ʿAbbād in any of the sources I consulted.

11 Abū ʿAbd Allāh ʿUthmān (d. ca. 50/670) served as a governor under ʿUmar and ʿAlī and played an important role in the development of the taxation policy of the Muslim empire; Dhahabī, *Siyar*, 2:320–2.

12 I have not found any information about ʿUmar.

13 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):218; Ibn Abī Ḥātim, *Jarḥ*, 2(1):347.

14 Dhahabī suggested that the father Shuʿayb died after the year 80/699; *Siyar*, 5:181.

15 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):83–4, 3(2):38 (s.n. ʿAbbād); Ibn Abī Ḥātim, *Jarḥ*, 2(2):50, 3(1):78–9 (s.n. ʿAbbād).

16 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):79; Ibn Abī Ḥātim, *Jarḥ*, 3(2):252.

17 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):279, 283–4; Ibn Abī Ḥātim, *Jarḥ*, 2(1):400–1.

18 Ibn Abī Ḥātim, *Jarḥ*, 1(1):267.

19 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):427; Ibn Abī Ḥātim, *Jarḥ*, 3(1):302.

20 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):204; Ibn Abī Ḥātim, *Jarḥ*, 4(1):42.

21 Ibrāhīm (ca. 120/738–199/815) was a good man and an average transmitter of ḥadīth; Dhahabī, *Siyar*, 8:475.

22 *ʿUlūm al-ḥadīth*, 155.

23 Dhahabī, *Siyar*, 4:622–3.

24 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):275; Ibn Abī Ḥātim, *Jarḥ*, 4(2):153.

25 Ibn Abī Ḥātim, *Jarḥ*, 4(1):280.

26 I have not located her in the sources.

27 Anas is given as "Anīs" (or "Unays") in the printed text of *ʿUlūm al-ḥadīth*, 153.

28 This would appear to be a reference to al-Ḥākim's *Taʾrīkh Nisābūr*, although it is not clear why the Baṣran Ibn Sīrīn family would be discussed in that book.

29 I have not found Khālid in the sources.

Sīrīn; and the youngest of them, Ḥafṣa bint Sīrīn." It was related from Muḥammad from Yaḥyā from Anas from Anas b. Mālik that the Messenger of God (Peace be upon him) said, "God, we respond in all sincerity, subservient like slaves!" This is an oddity which someone made into a riddle by asking, "Which three brothers related from one another?"

An example of seven is al-Nuʿmān b. Muqarrin and his brothers Maʿqil,[30] ʿAqīl,[31] Suwayd, Sinān,[32] ʿAbd al-Raḥmān[33] and a seventh who is not named for us. The Banū Muqarrin al-Muzanīyūn are seven brothers who participated in the Emigration from Mecca to Medina and associated with the Messenger of God (Peace be upon him). According to Ibn ʿAbd al-Barr[34] and a number of others, no one else shared this excellent distinction with them. It has been said that all of them were present at the Battle of the Trench.

Sometimes there is some disagreement regarding the exact number of the siblings. We will not lengthen our book with groups of siblings numbering more than seven, because of their rarity and the irrelevance of that to our present purpose. God knows best.

---

30 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1432.

31 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1079.

32 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:659.

33 I have not uncovered any information about ʿAbd al-Raḥmān.

34 *Istīʿāb*, 3:1432.

Category 44

The Transmission by Fathers from Their Sons

(Maʿrifat riwāyat al-ābāʾ ʿan al-abnāʾ)

Al-Khaṭīb has a book on this.[1] As an example of this, we heard the ḥadīth from al-ʿAbbās b. ʿAbd al-Muṭṭalib[2] from his son al-Faḍl[3] (God be pleased with them) regarding the Messenger of God (Peace be upon him) combining the two prayers at al-Muzdalifa.

We also heard in this regard from Waʾil b. Dāwūd[4] from his son Bakr b. Wāʾil[5] – and they are both reliable – several ḥadīth, including the ḥadīth from [Sufyān] b. ʿUyayna from Wāʾil b. Dāwūd from his son Bakr from Zuhrī from Saʿīd b. al-Musayyib from Abū Hurayra. He said, "The Messenger of God (Peace be upon him) said, 'Delay your religous duties, our hands are suspended and our feet tied.'" Al-Khaṭīb said, "So far as we know, this ḥadīth is not related from the Prophet (Peace be upon him) by anyone but Bakr and his father."

We heard that Muʿtamir b. Sulaymān al-Taymī[6] said, "My father transmitted to me, saying, 'You transmitted to me from me from Ayyūb [al-Sakhtiyānī] from al-Ḥasan [al-Baṣrī]. He said, "'Woe' is a word of blessing."'" This is an unusual report which embraces several Categories. We heard around sixteen ḥadīth from Abū ʿUmar Ḥafṣ b. ʿUmar al-Dūrī al-Muqriʾ[7] from his son Abū Jaʿfar Muḥammad b. Ḥafṣ[8] and that is the most we heard a father have from his son.

The last and most recent instance of this Category is the ḥadīth Abu 'l-Muẓaffar ʿAbd al-Raḥīm, the son of the expert Abū Saʿd [ʿAbd al-Karīm al-Samʿānī] al-Marwazī, (God bless them) personally transmitted to me in Marv. He said, My father informed me from me in what I read in his handwriting. He said, My son Abu 'l-Muẓaffar ʿAbd al-Raḥīm transmitted to me personally and from his written original. Abū Saʿd gave it with his isnād from Abū Umāma [Asʿad b. Sahl b. Ḥunayf] that the Messenger of God (Peace be upon him) said, "Supply your table with cabbage for it drives away the devil when 'In the name of God, the Merciful, the Compassionate' is spoken."

---

1 *Riwāyat al-ābāʾ ʿan al-abnāʾ*; Ḥājjī Khalīfa, *Kashf*, 1:col. 914.

2 Al-ʿAbbās (d. 32/653) was the paternal uncle of the Prophet; Dhahabī, *Siyar*, 2:78–103.

3 Abū Muḥammad al-Faḍl (d. 18/639) was the eldest child of al-ʿAbbās; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):114; Ibn Abī Ḥātim, *Jarḥ*, 3(2):63.

4 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):176; Ibn Abī Ḥātim, *Jarḥ*, 4(2):43.

5 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):95–6; Ibn Abī Ḥātim, *Jarḥ*, 1(1):393.

6 Muʿtamir, the son of the famous Sulaymān b. Ṭarkhān al-Taymī al-Baṣrī, was born in 106/724 and died in al-Baṣra in 187/803; Dhahabī, *Siyar*, 8:477–9.

7 Abū ʿUmar al-Dūrī (d. ca. 246/860) was an expert in the Qurʾān; Dhahabī, *Siyar*, 11:541–3.

8 Ibn Abī Ḥātim, *Jarḥ*, 3(2):236–7.

The ḥadīth which we heard from Abū Bakr al-Ṣiddīq from [his daughter] ʿĀʾisha in which the Messenger of God (Peace be upon him) said, "In the black seed is a cure for every disease," is an error from one of those who related it. Rather, it is from Abū Bakr *b. Abī ʿAtīq* from ʿĀʾisha, and this Abū Bakr is ʿAbd Allāh b. Muḥammad b. ʿAbd al-Raḥmān b. Abī Bakr al-Ṣiddīq.[9] Those people are the ones about whom Mūsā b. ʿUqba said, "We do not know of four – they and their descendants – who lived at the same time as the Prophet (Peace be upon him) except those four," and he named Abū Bakr al-Ṣiddīq, his father,[10] Abū Bakr's son ʿAbd al-Raḥmān[11] and the last's son Abū ʿAṭīq Muḥammad[12] [*sic*]. God knows best.

---

9 Ibn Abī ʿAtīq was known for his sharp wit; *EI*², 3:682.

10 Abū Quḥāfa ʿUthmān b. ʿĀmir converted to Islam upon the conquest of Mecca and is considered a Companion. He died in 14/635 at the age of ninety-seven; Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1732–3.

11 Abū Muḥammad ʿAbd al-Raḥmān, the son of Abū Bakr and the brother of the Prophet's wife ʿĀʾisha, died in 53/673; Dhahabī, *Siyar*, 2:471–3.

12 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1374.

Category 45

The Transmission by Sons from Their Fathers

(Maʿrifat riwāyat al-abnāʾ ʿan al-ābāʾ)

The expert Abū Naṣr al-Wāʾilī [al-Sijzī] has a book on this.[1] The most critical instances are when the actual name of the father or grandfather is not given. They fall into two categories.

1. The relation of a son from a father from a grandfather: an example is "ʿAmr b. Shuʿayb from his father from his grandfather." ʿAmr has a large *nuskha* with this isnād, which consists mostly of excellent ḥadīth on legal topics. Shuʿayb is the son of Muḥammad b. ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ.[2] Most of the scholars of ḥadīth cite his ḥadīth as proofs, interpreting the unqualified designation of "grandfather"[3] in the isnād as a reference to the Companion ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, rather than ʿAbd Allāh's son Muḥammad, the father of Shuʿayb,[4] on account of the instances of ʿAbd Allāh being designated as that person which they came across.[5]

Similar to this is "Bahz b. Ḥakīm from his father from his grandfather." Bahz related a fine large *nuskha* with this isnād. "His grandfather" is Muʿāwiya b. Ḥayda al-Qushayrī.[6]

A further example is "Ṭalḥa b. Muṣarrif[7] from his father from his grandfather" and "his grandfather" is ʿAmr b. Kaʿb al-Yāmī, or, it is said, Kaʿb b. ʿAmr.[8]

> The most amusing example of that is the relation of the Ḥanbalite jurist Abu 'l-Faraj ʿAbd al-Waḥhāb al-Tamīmī[9] – and he had a circle for

1 *Kitāb Riwāyat al-abnāʾ ʿan ābāʾihim*; Kattānī, *Risāla*, 163.

2 Muḥammad al-Sahmī seems to have been primarily known for his transmissions from his father; Dhahabī, *Siyar*, 5:181–3.

3 The question here revolves around the correct interpretation of the Arabic word *jadd*, which commonly means "grandfather" but may validly be applied to more remote ancestors as well.

4 If they did not take the Companion ʿAbd Allāh to be the "grandfather," they would not have been able to cite the ḥadīth because they would have been "loose."

5 That is, ʿAbd Allāh is actually named in some of the isnāds attached to these ḥadīth; see Bulqīnī, *Maḥāsin*, 541.

6 Muʿāwiya b. Ḥayda al-Qushayrī was a Companion of the Prophet. He was the grandfather of Bahz's father; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):329; Ibn Abī Ḥātim, *Jarḥ*, 4(1):376.

7 Abū Muḥammad Ṭalḥa b. Muṣarrif al-Yāmī al-Hamdānī was an unusual Kūfan who liked the caliph ʿUthmān and regarded *nabidh* as forbidden; Dhahabī, *Siyar*, 5:191–3. According to the *nasab* of Ṭalḥa given by Bukhārī, Kaʿb was his grandfather; *al-Taʾrīkh al-kabīr*, 2(2):346.

8 This Companion appears both ways in isnāds; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1199, 1322–3.

9 Abu 'l-Faraj died in 425/1034; Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila*, ed. Muḥammad Ḥāmid al-Fiqī, 2 vols (Cairo, 1371/1952), 1:182.

> preaching and issuing legal opinions in the Mosque of Manṣūr in Baghdad – from his father with nine of his ancestors in succession. The teacher Abu 'l-Ḥasan Mu'ayyad b. Muḥammad b. ʿAlī al-Nīsābūrī[10] informed me of it through my recitation to him in Nishapur. He said, Abū Manṣūr ʿAbd al-Raḥmān b. Muḥammad al-Shaybānī[11] informed us in his letter to us. He said, the expert Abū Bakr Aḥmad b. ʿAlī [that is, al-Khaṭīb al-Baghdādī] informed us. He said, ʿAbd al-Wahhāb b. ʿAbd al-ʿAzīz b. al-Ḥārith b. Asad b. al-Layth b. Sulaymān b. al-Aswad b. Sufyān b. Yazīd b. Ukayna b. ʿAbd Allāh al-Tamīmī personally transmitted to us. He said, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard my father saying, I heard ʿAlī b. Abī Ṭālib. He was asked about "the Merciful Giver" (*al-ḥannān al-mannān*). He said, "'Merciful' is the one who turns toward someone who turns away from him. 'Giver' is the one who gives a gift before it is requested." The last of them is Ukayna, and he is the one who heard ʿAlī (God be pleased with him).[12]

Abu 'l-Muẓaffar ʿAbd al-Raḥīm, the son of the expert Abū Saʿd al-Samʿānī, transmitted to me in Marv al-Shāhjān from Abu 'l-Naṣr ʿAbd al-Raḥmān b. ʿAbd al-Jabbār al-Fāmī.[13] He said, I heard the descendent of the Prophet Abu 'l-Qāsim Manṣūr b. Muḥammad al-ʿAlawī[14] saying, "Part of a [good] isnād is elevated transmitters and part of it is noble features. A man saying, 'My father transmitted to me from my grandfather,' is one of the noble features."

2. The relation of a son from his father without the grandfather: this is a vast topic. An example is the relation of Abu 'l-ʿUsharā' al-Dārimī from his father from the Messenger of God (Peace be upon him). His ḥadīth are well known but his identity has been disputed. The best-known view is that Abu 'l-ʿUsharā' is Usāma b. Mālik b. Qihṭam. According to what I transmitted from the handwriting of Bayhaqī and others, the name of his grandfather is pronounced "Qihṭam." "Qi*ḥ*ṭam" is also given. It is also said that Abu 'l-ʿUsharā' al-Dārimī is ʿUṭārid b. Barz. It is also pronounced "Baraz." Some instead say "Ibn Balz." There are also other disagreements concerning his name and the name of his father.[15] God knows best.

---

10 Abu 'l-Ḥasan Mu'ayyad b. Muḥammad b. ʿAlī al-Ṭūsī al-Nīsābūrī (524/1130–617/1220) received several major collections of ḥadīth at an early age and then lived long enough to become a sought-after transmitter of them; Dhahabī, *Siyar*, 22:104–7.

11 Known as al-Qazzāz (453/1061–535/1141), he transmitted *Ta'rīkh Baghdād* from al-Khaṭīb; Dhahabī, *Siyar*, 20:69–70.

12 Al-Khaṭīb al-Baghdādī, *Ta'rīkh Baghdād*, 11:32.

13 Abu 'l-Naṣr ʿAbd al-Raḥmān b. ʿAbd al-Jabbār al-Harawī al-Fāmī (472/1080–546/1152) was a good man who studied ḥadīth; Dhahabī, *Siyar*, 20:297–9.

14 I have not been able to identify this individual.

15 See Bukhārī, *al-Ta'rīkh al-kabīr*, 1(2):21–2; Ibn Abī Ḥātim, *Jarḥ*, 1(1):283, 3(2):33.

Category 46

Those from Whom Two Transmitters, One Early and One Late with a Great Difference Between Their Dates of Death – so there is a great difference in the time between them – Both Relate, even if the later one of them is not regarded as a contemporary of the first or a member of his generation

(Maʿrifat man ishtaraka fī 'l-riwāya ʿanhu rāwiyān mutaqaddim wa-mutaʾakhkhir tabāyana waqt wafātayhim tabāyunan shadīdan fa-ḥaṣala baynahum amad baʿīd wa-in kāna al-mutaʾakhkhir minhumā ghayr maʿdūd min muʿāṣiri 'l-awwal wa-dhawī ṭabaqatihī)

One of the uses of this Category is to fix the sweetness of elevated isnāds in human hearts. Al-Khaṭīb devoted a fine book to this subject called *Kitāb al-Sābiq wa-'l-lāḥiq*[1] (*The First and Last Students of Transmitters*). An example of this is Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj al-Nīsābūrī. The authority Bukhārī related from him in his *Taʾrīkh* and Abu 'l-Ḥusayn Aḥmad b. Muḥammad al-Khaffāf al-Nīsābūrī[2] also related from him. There is a span of 137 [lunar] years or more between their deaths, since Bukhārī died in 256 [870 AD] and al-Khaffāf died in either 393 [1002 AD], 394 or 395.

Another example is the *imām* Mālik b. Anas. Zuhrī and Zakarīyāʾ b. Duwayd al-Kindī[3] transmitted ḥadīth from him and there is a span of 137 [lunar] years or more between their deaths. Zuhrī died in 124 [742 AD]. Mālik was favored with many transmissions belonging to this Category. God knows best.

---

1 Ḥājjī Khalīfa, *Kashf*, 2:col. 973.

2 Al-Khaffāf was one of the most elevated transmitters of ḥadīth of his era; Dhahabī, *Siyar*, 16:481–2.

3 According to Ibn Ḥibbān, "he used to tour Syria, transmitting [his forgeries] to the inhabitants and claiming that he was one hundred and thirty-five years old;" *Majrūḥīn*, 1:314–15.

Category 47

Companions, Followers and Later Figures (God be pleased with them) from Whom Only a Single Transmitter Related Ḥadīth

(Maʿrifat man lam yarwi ʿanhu illā rāwin wāḥid min al-Ṣaḥāba wa-'l-Tābiʿīn fa-man baʿdahum)

Muslim has a book on this subject which I have not seen.[1] The following are some examples from the Companions:

Wahb b. Khanbash[2] was a Companion from whom Shaʿbī alone related ḥadīth. He appears as "Harim b. Khanbash" in the books of al-Ḥākim[3] and Abū Nuʿaym al-Iṣbahānī[4] on the sciences of ḥadīth and this form of his name is an error originating in the relation of Dāwūd al-Awdī[5] from Shaʿbī.

The same is true of ʿĀmir b. Shahr,[6] ʿUrwa b. Muḍarris,[7] Muḥammad b. Ṣafwān al-Ansārī[8] and Muḥammad b. Ṣayfī al-Anṣārī[9] – these last two are not the same person, although some people said that they were. These were also Companions from whom only Shaʿbī related ḥadīth.

Qays b. Abī Ḥāzim was alone in relating ḥadīth from his father,[10] Dukayn b. Saʿīd al-Muzanī,[11] al-Ṣunābiḥ b. al-Aʿsar[12] and Mirdās b. Mālik al-Aslamī, all of whom were Companions.

Qudāma b. ʿAbd Allāh al-Kilābī[13] is also one of them. Only Ayman b. Nābil[14] related ḥadīth from him.

---

1 *Kitāb al-Munfaridāt wa-'l-wuḥdān*, ed. ʿAbd al-Ghaffār Sulaymān al-Bundārī (Beirut, 1408/1988).
2 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1560.
3 *ʿUlūm al-ḥadīth*, 158.
4 According to Ibn Ḥajar al-ʿAsqalānī, Abū Nuʿaym wrote a *mustakhraj* on al-Ḥākim's work; *Nuzhat al-naẓar*, 4.
5 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):239–40; Ibn Abī Ḥātim, *Jarḥ*, 1(2):427–8.
6 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:792.
7 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1067.
8 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1370.
9 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1371.
10 ʿAwdh (or ʿAwf) b. al-Ḥārith b. Rifāʿa al-Anṣārī; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1225–6, s.n. ʿAwf b. ʿAfrāʾ.
11 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:462.
12 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:740.
13 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):178; Ibn Abī Ḥātim, *Jarḥ*, 3(2):127.
14 Dhahabī, *Siyar*, 6:309–10.

Among the Companions there is a group from whom only their sons related ḥadīth, including

> Shakal b. Ḥumayd:[15] his son Shutayr[16] is the only one who related ḥadīth from him.
>
> One of them is al-Musayyib b. Ḥazn al-Qurashī[17] his son Saʿīd b. al-Musayyib was the only one to relate ḥadīth from him.
>
> Muʿāwiya b. Ḥayda: his son Ḥakīm,[18] the father of Bahz, was the only one to relate ḥadīth from him.
>
> Qurra b. Iyās:[19] no one related ḥadīth from him beside his son Muʿāwiya.[20]
>
> Abū Laylā al-Anṣārī:[21] his son ʿAbd al-Raḥmān b. Abī Laylā[22] was the only one to relate ḥadīth from him.

Abū ʿAbd Allāh al-Ḥākim in *al-Madkhal fī Kitāb al-Iklīl*[23] (*Introduction to* The Book of the Crown) expressed the opinion that Bukhārī and Muslim did not include in their *Ṣaḥīḥ*s the ḥadīth of any individual of this type. He was criticized for that claim and it is refuted by Bukhārī's including in his *Ṣaḥīḥ* the ḥadīth of Qays b. Abī Ḥāzim from Mirdās al-Aslamī, "The righteous will disappear one by one."[24] Qays was the only transmitter from Mirdās al-Aslamī. It is also refuted by Bukhārī's inclusion[25] – rather the inclusion by both Bukhārī and Muslim[26] – of the ḥadīth of al-Musayyib b. Ḥazn on the death of Abū Ṭālib,[27] although his son [that is, Saʿīd b. al-Musayyib] was the sole transmitter from him. It is further refuted by Bukhārī's inclusion of the ḥadīth of al-Ḥasan al-Baṣrī from ʿAmr b. Taghlib,[28] "I give to a man … and the one I omit is dearer to me."[29] Al-Ḥasan was the only one who related ḥadīth from ʿAmr. Similarly, Muslim

---

15 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:710.
16 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):265; Ibn Abī Ḥātim, *Jarḥ*, 2(1):387
17 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):406–7; Ibn Abī Ḥātim, *Jarḥ*, 4(1):294–5.
18 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):12; Ibn Abī Ḥātim, *Jarḥ*, 1(2):207.
19 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1280.
20 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):330; Ibn Abī Ḥātim, *Jarḥ*, 4(1):378–9.
21 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1744.
22 ʿAbd al-Raḥmān b. Abī Laylā (d. ca. 83/702) was a prominent religious scholar in the city of al-Kūfa; Dhahabī, *Siyar*, 4:262–7.
23 P. 11 (Arabic), 14–15 (English).
24 4:215 (K. al-Riqāq, B. Dhahāb al-ṣāliḥīn).
25 2:341–2 (K. al-Janāʾiz, B. Idha qāla al-mushrik ʿinda ʾl-mawt).
26 1:40 (K. al-Īmān).
27 Abū Ṭālib was the Prophet's uncle and the father of ʿAlī. As the chief of the clan of Hāshim, he protected the Prophet until his death around 619, although he does not seem to have converted to Islam; *EI²*, 1:152–3.
28 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1166–7.
29 4:494 (K. al-Tawḥīd, B. Qawl Allāh inna al-insān khuliqa halūʿan ḍajūra).

included in his *Ṣaḥīḥ* the ḥadīth of Rāfiʿ b. ʿAmr al-Ghifārī[30] while ʿAbd Allāh b. al-Ṣāmit[31] was the only one to relate ḥadīth from him. Muslim also included the ḥadīth of Abū Rifāʿa al-ʿAdawī[32] despite the fact that Ḥumayd b. Hilāl al-ʿAdawī[33] was the only one to relate ḥadīth from him. Muslim also included the ḥadīth of al-Agharr al-Muzanī[34] "My heart is covered"[35] and Abū Burda[36] was the only one to relate ḥadīth from him. Bukhārī and Muslim have many ḥadīth of this type in their books.[37] That indicates their belief that a transmitter sometimes emerges from being unknown and rejected (*majhūl mardūd*) through the relation of a single person from him. I discussed this earlier in Category 23. [Nevertheless] I have read through discovery (*wijādatan*) that Abū ʿUmar b. ʿAbd al-Barr al-Andalusī said, "They consider everyone from whom only a single person transmits ḥadīth unknown, unless that person is famous for something other than transmitting ḥadīth, as Mālik b. Dīnār[38] was famous for asceticism and ʿAmr b. Maʿdī Karib[39] for valor."

> Regarding some of those whom we mentioned as having only a single transmitter, be aware that there is sometimes a dispute over whether that transmitter was truly alone. This is the case with Qudāma b. ʿAbd Allāh. Ibn ʿAbd al-Barr said[40] that Ḥumayd b. Kullāb[41] also related ḥadīth from him. God knows best.

An example of this Category from the Followers is Abu 'l-ʿUsharāʾ al-Dārimī. So far as is known, no one but Ḥammād b. Salama related ḥadīth from him. Al-Ḥākim cited Muḥammad b. Abī Sufyān al-Thaqafī[42] as an example of a

30 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:482.

31 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):118; Ibn Abī Ḥātim, *Jarḥ*, 2(2):84.

32 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1657–8.

33 Abū Naṣr Ḥumayd b. Hilāl b. Suwayd al-ʿAdawī (d. ca. 120/738) was one of the most respected ḥadīth transmitters in al-Baṣra; Dhahabī, *Siyar*, 5:309–11.

34 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:102.

35 8:72 (K. al-Dhikr wa-'l-duʿāʾ).

36 The *ism* of Abū Burda, the son of the famous Companion Abū Mūsā al-Ashʿarī, is said to have been ʿĀmir (see below, Category 50). He served as judge in al-Kūfa and died around 104/722; Dhahabī, *Siyar*, 4:343–6, 5:5–7.

37 As Prof. ʿAbd al-Raḥmān points out, the examples in this paragraph were taken from Ibn al-Qaysarānī, *Shurūṭ al-aʾimma al-sitta* (bound with Ḥāzimī, *Shurūṭ al-aʾimma al-khamsa*), ed. Muḥammad Zāhid al-Kawtharī (Cairo, n.d.), 17.

38 Abū Yaḥyā Mālik b. Dīnār al-Sāmī al-Najī (d. 131/748) was, as indicated here, a famous early ascetic; Sezgin, *GAS*, 1:634.

39 Abū Thawr ʿAmr al-Zubaydī converted to Islam in the year 9/630 (or 10) when he accompanied a delegation to the Prophet. He distinguished himself in the conquest of Iraq, where he died around the year 21/642; Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):312; Ibn Abī Ḥātim, *Jarḥ*, 3(1):260; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1201–5.

40 *Istīʿāb*, 3:1279.

41 I could not locate this transmitter in any of the sources I consulted.

42 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):103; Ibn Abī Ḥātim, *Jarḥ*, 3(2):275.

Follower in this Category and said that, so far as he knew, only Zuhrī related ḥadīth from him. He said, "In the same way, Zuhrī was alone in transmitting ḥadīth from some twenty Followers from whom no one else transmitted. The same was true of ʿAmr b. Dīnār who was also alone in transmitting ḥadīth from a number of Followers. It was also true of Yaḥyā b. Saʿīd al-Anṣārī, Abū Isḥāq al-Sabīʿī, Hishām b. ʿUrwa and others."[43] Al-Ḥākim elsewhere named some of the Followers from whom they alone transmitted.[44] Among those from whom ʿAmr b. Dīnār was alone in transmitting ḥadīth were ʿAbd al-Raḥmān b. Maʿbad[45] and ʿAbd al-Raḥmān b. Farrūkh.[46] ʿAmr b. Abān b. ʿUthmān[47] and Sinān b. Abī Sinān al-Duʾalī[48] were among those from whom Zuhrī was alone in transmitting ḥadīth. ʿAbd Allāh b. Unays al-Anṣārī[49] was someone from whom Yaḥyā was alone in transmitting ḥadīth.

Abū ʿAbd Allāh al-Ḥākim cited al-Miswar b. Rifāʿa al-Quraẓī[50] as an example of a follower of a Follower and said that only Mālik related ḥadīth from him. In the same way, Mālik was alone in relating from about ten of the teachers of Medina.[51] I fear that al-Ḥākim was relying on surmise and misapprehension in his placing some of the transmitters he mentioned in the position he put them. God knows best.

---

43 *ʿUlūm al-ḥadīth*, 160.

44 What al-Ḥākim says in *ʿUlūm al-ḥadīth* (p. 160) is, "It is too much to mention them in this place."

45 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):350; Ibn Abī Ḥātim, *Jarḥ*, 2(2):285.

46 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):337; Ibn Abī Ḥātim, *Jarḥ*, 2(2):275.

47 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):315; Ibn Abī Ḥātim, *Jarḥ*, 3(1):220.

48 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):162–3; Ibn Abī Ḥātim, *Jarḥ*, 2(1):250–1.

49 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):45.

50 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):411; Ibn Abī Ḥātim, *Jarḥ*, 4(1):297–8.

51 *ʿUlūm al-ḥadīth*, 160.

Category 48

Those Who are Referred to by Different Names or Varying Epithets, so that Someone Lacking Experience with Them Supposes that These Names or Epithets Refer to a Number of Different People

(Maʿrifat man dhukira bi-asmāʾ mukhtalifa aw nuʿūt mutaʿaddida fa-ẓanna man lā khibra lahū bihā anna tilka ʾl-asmāʾ aw al-nuʿūt li-jamāʿat mutafarriqīn)

This is a difficult discipline, although the need for it is pressing. Through it misrepresentation (*tadlīs*) is exposed and, indeed, most instances of it stem from attempts to misrepresent.[1] The expert ʿAbd al-Ghanī b. Saʿīd al-Miṣrī[2] and others have composed books on this topic. An example of this is Muḥammad b. al-Sāʾib al-Kalbī,[3] the author of the Qurʾān commentary. He is the "Abu ʾl-Naḍr" from whom Muḥammad b. Isḥāq b. Yasār related the ḥadīth of Tamīm al-Dārī[4] and ʿAdī b. Baddāʾ.[5] He is the "Ḥammād b. al-Sāʾib" from whom Abū Usāma[6] related the ḥadīth, "A hide becomes purified when it is tanned." He is also the "Abū Saʿīd" from whom ʿAṭīya al-ʿAwfī[7] related Qurʾān commentary. He misrepresented Kalbī by giving the false impression that he was Abū Saʿīd al-Khudrī.

---

1 Scholars frequently referred to transmitters by varying forms of their name, either to disguise an unreliable transmitter's identity or to give the impression that they were quoting a number of different sources, when they depended heavily on a single transmitter; Ibn Daqīq al-ʿĪd, *al-Iqtirāḥ fī bayān al-iṣṭilāḥ*, ed. ʿĀmir Ḥasan Ṣabrī (Beirut, 1417/1996), 218.

2 This would seem to be a reference to his *Īḍāḥ al-ishkāl fī ʾl-riwāyāt* mentioned in Brockelmann, *GAL*, *Suppl.*, 1:950.

3 Kalbī (d. 146/763) was considered an unreliable transmitter, in fact a liar. Therefore those who found in his commentary an interpretation they wanted to use were tempted to conceal its connection to him so that it would not automatically be discredited. For Kalbī, see *EI*², 4:494–5; Sezgin, *GAS*, 1:34–5.

4 The Companion Abū Ruqayya Tamīm b. Aws al-Dārī (d. 40/660) was best known for his expertise in the Qurʾān; Dhahabī, *Siyar*, 2:442–8.

5 Ibn Ḥajar, *Iṣāba*, 2:467.

6 Ḥammād b. Usāma b. Zayd al-Kūfī (ca. 120/738–201/817) was a highly respected transmitter of ḥadīth; Dhahabī, *Siyar*, 9:277–9.

7 That Abu ʾl-Ḥasan ʿAṭīya b. Saʿd b. Junāda al-Awfī (d. 111/729) was a student of Kalbī is inherently improbable, although not impossible, given that ʿAṭīya, according to most authorities, predeceased Kalbī by three decades and appears as a major source in Kalbī's work. It may be worth noting that Abū Ḥātim al-Rāzī (in his son's *Jarḥ*, 3[1]:383) introduces the assertion that ʿAṭīya took the commentary from Kalbī with the somewhat circumspect *balaghanī*. He does not, by the way, mention that ʿAṭīya called him "Abū Saʿīd." For ʿAṭīya, see Sezgin, *GAS*, 1:30–1.

Another example is "Sālim,"[8] the transmitter from Abū Hurayra, Abū Saʿīd al-Khuḍrī and ʿĀʾisha (God be pleased with them). He is "Sālim Abū ʿAbd Allāh al-Madīnī;" "Sālim, the client of Mālik b. Awṣ b. al-Ḥadathān al-Naṣrī" and "Sālim, the client of Shaddād b. al-Hād al-Naṣrī." In some relations he is called "Sālim, client of the two Naṣrīs," in others "Sālim, the client of Mahrī;" in others "Sālim Sabalān;" in others "Abū ʿAbd Allāh, the client of Shaddād b. al-Hād;" in others "Sālim Abū ʿAbd Allāh al-Dawsī;" and in some "Sālim, the client of the Daws." ʿAbd al-Ghanī b. Saʿīd mentioned all of that.

The expert al-Khaṭīb [al-Baghdādī] relates in his books from "Abu 'l-Qāsim al-Azharī," "ʿUbayd Allāh b. Abi 'l-Fatḥ al-Fārisī" and "ʿUbayd Allāh b. Aḥmad b. ʿUthmān al-Ṣayrafī," all of whom were a single teacher of his. Similarly, he relates from "al-Ḥasan b. Muḥammad al-Khallāl," "al-Ḥasan b. Abī Ṭālib" and "Abū Muḥammad al-Khallāl," and all of these names represent a single person. He also relates from "Abu 'l-Qāsim al-Tanūkhī," "ʿAlī b. al-Muḥassin al-Tanūkhī," "the judge Abu 'l-Qāsim ʿAlī b. al-Muḥassin al-Tanūkhī," and "the witness verifier (*muʿaddil*) ʿAlī b. Abī ʿAlī," all of whom were the same person.[9] Al-Khaṭīb did that often. God knows best.

8 Sālim is described as "one of the scholars of the city of Medina;" Dhahabī, *Siyar*, 4:595–6.

9 Abu 'l-Qāsim al-Tanūkhī (365/976–447/1055) was a ḥadīth expert who served as a judge in a number of cities; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 12:115.

Category 49

Unique Names, Nicknames and Paidonymics of the Companions, Transmitters of Ḥadīth, and Other Scholars

(Maʿrifat al-mufradāt al-āḥād min asmāʾ al-Ṣaḥāba wa-ruwāt al-ḥadīth wa-'l-ʿulamāʾ wa-alqābihim wa-kunāhum)

This is an estimable and interesting Category found in the books the experts composed on ḥadīth transmitters. They collected this material separately at the ends of the chapters of these books[1] and they also wrote monographs on it.

> The book of Aḥmad b. Hārūn al-Bardījī al-Bardhaʿī entitled *al-Asmāʾ al-mufrada*[2] (*Unique Names*) is one of most famous works on the topic. More than one expert, including Abū ʿAbd Allāh b. Bukayr,[3] objected and made corrections to much of it. One criticism is that many of the names Bardījī claimed were unique were in reality borne by two, three or more people. According to our understanding of his aim, he intended to occupy himself only with the names (*asmāʾ*) of the Companions, scholars and transmitters of ḥadīth. So he received criticism for some of the unique appellations he cited on the basis that they are nicknames (*alqāb*) rather than actual names. For instance, "al-Ajlaḥ al-Kindī"[4] (the bald member of the tribe of Kinda) was a nickname given to that man on account of his baldness and his name is Yaḥyā, and there are many Yaḥyās. Another example is Ṣughdī b. Sinān.[5] His name is ʿUmar, and "Ṣughdī" [a Ṣughdian; that is, a man from the town of Ṣughd, near Samarqand] is a nickname. Furthermore, there are other Ṣughdīs, therefore this instance does not properly come under the heading of this Category. The truth is that this is a discipline in which it is difficult to make definitive statements and whoever does so runs the risk of error and criticism, because it is a vast and diffuse subject.

---

1 In the early biographical dictionaries, like Bukhārī's *al-Taʾrīkh al-kabīr* and Ibn Abī Ḥātim's *Kitāb al-Jarḥ wa-'l-taʿdīl*, the more common names are treated first within the sections devoted to each letter of the alphabet.

2 The title of this work is given as *al-Ṭabaqāt fī 'l-asmāʾ al-mufrada min asmāʾ al-ʿulamāʾ wa-aṣḥāb al-ḥadīth* in Sezgin, *GAS*, 1:166–7.

3 Abū ʿAbd Allāh al-Ḥusayn b. Aḥmad b. ʿAbd Allāh b. Bukayr al-Baghdādī (327/938–388/998) composed a response to Bardījī's book entitled *al-Radd wa-'l-ziyādāt ʿala 'l-Ṭabaqāt fī 'l-asmāʾ al-mufrada min asmāʾ al-ʿulamāʾ wa-aṣḥāb al-ḥadīth*; Sezgin, *GAS*, 1:211–12.

4 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):68; Ibn Abī Ḥātim, *Jarḥ*, 1(1):346–7.

5 Ibn Abī Ḥātim, *Jarḥ*, 2(1):453–4.

Some of the useful examples of this are

Ajmad b. ʿUjyān al-Hamdānī:[6] He was a Companion whom Ibn Yūnus[7] mentioned. We used to think it was "ʿIjjiyān," following the pattern of "ʿIlliyān." Then I found it in the handwriting of Ibn al-Furāt[8] – and he is authoritative – as "ʿUjyān," on the pattern of "Sufyān."

Awsaṭ b. ʿAmr al-Bajalī:[9] A Follower.

Tadūm b. Ṣubayḥ al-Kalāʿī: he transmitted ḥadīth from Tubayʿ b. ʿĀmir al-Kalāʿī.[10] His name is also given as "Yadūm," although the correct form is "Tadūm."

Jubayb b. al-Ḥārith:[11] a Companion.

Abu 'l-Jald *Jīlān* b. Farwa al-Akhbārī:[12] a Follower.

Abu 'l-*Ghuṣn al-Dujayn* b. Thābit:[13] it was claimed that he was the well-known Juḥā.[14] It is more likely that he was somebody else.

Zirr b. Ḥubaysh:[15] the early Follower.

Suʿayr b. *al-Khims*:[16] he was alone in regard to his name and the name of his father.

Sandar al-Khaṣī,[17] the client of Zinbāʿ al-Judhāmī:[18] he was a Companion.

The Companion *Shakal* b. Ḥumayd.

6 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:144.

7 Abū Saʿīd ʿAbd al-Raḥmān b. Aḥmad b. Yūnus b. ʿAbd al-Aʿlā al-Ṣadafī (281/894–347/958) wrote on the history of Egypt; Sezgin, *GAS*, 1:357–8.

8 This seems to be a reference to the ḥadīth scholar Abu 'l-Ḥasan Muḥammad b. al-ʿAbbās b. Aḥmad b. Muḥammad b. al-Furāt al-Baghdādī (310/922–384/994). Al-Khaṭīb al-Baghdādī described him as "authoritative in correct transmission and excellence of accuracy;" *Taʾrīkh Baghdād*, 3:122–3; Dhahabī, *Siyar*, 16:495–6.

9 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):64; Ibn Abī Ḥātim, *Jarḥ*, 1(1):346. For the pronunciation of the *nisba* "Bajalī"; see Ibn al-Athīr, *Lubāb*, 1:121–2.

10 He was better known as Tubayʿ b. Imraʾat Kaʿb al-Aḥbār; Dhahabī, *Siyar*, 4: 413–14.

11 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:271.

12 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):251, s.n. Jīlān b. *Abī* Farwa; Ibn Abī Ḥātim, *Jarḥ*, 1(1):547.

13 Dhahabī, *Siyar*, 8:172–3.

14 Juḥā is the central figure in innumerable humorous stories; *EI*[2] 2:590–92.

15 The contemporaries of Zirr (d. ca. 81/700) regarded him as an expert in the Arabic language and the Qurʾān; Dhahabī, *Siyar*, 4:166–70.

16 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):213; Ibn Abī Ḥātim, *Jarḥ*, 2(1):323.

17 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:688.

18 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:564–5.

Abū Rayḥāna *Shamʿūn* b. Zayd:[19] his name is also given as "Shamghūn." Abū Saʿīd b. Yūnus said, "To my mind, 'Shamghūn' is more likely to be correct." He was one of the great Companions.

The Companion Abū Umāma *Ṣudayy* b. ʿAjlān.[20]

The Companion *Ṣunābiḥ* b. al-Aʿsar. Whoever called him "Ṣunābiḥī" has erred.[21]

Abu 'l-Salīl *Ḍurayb* b. Nuqayr b. Sumayr al-Qaysī al-Baṣrī:[22] he related from Muʿādha al-ʿAdawīya[23] and others. Nuqayr was his father. His name is also given as "Nufayr" and "Nufayl."

ʿAzwān b. Zayd al-Raqāshī:[24] a good man and Follower.

Qarthaʿ al-Ḍabbī.[25]

Kalada b. Ḥanbal:[26] a Companion.

The Companion *Lubayy* b. Labā al-Asadī:[27] the first name is on the pattern of "Ubayy." The second name is on the pattern of the word *ʿaṣā* (stick). Make a note of this name, for it is sometimes given incorrectly.

Mustamirr b. al-Rayyān:[28] he saw Anas [b. Mālik].

Nubayshat al-Khayr:[29] a Companion.

Nawf al-Bikālī:[30] a Follower belonging to the Bikāl, one of the subtribes of the Ḥimyar. Most of the scholars of ḥadīth [erroneously] pronounce it "Bakkālī."

The Companion *Wābiṣa* b. Maʿbad.[31]

Hubayb b. Mughfil:[32] a Companion.

---

19 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:711–12, s.n. Shamʿūn b. *Yazīd*.
20 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:736.
21 For this question, see Ibn ʿAbd al-Barr, *Istīʿāb*, 2:740; Suyūṭī, *Tadrīb al-rāwī*, 2:272–3.
22 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):342; Ibn Abī Ḥātim, *Jarḥ*, 2(1):470.
23 Muʿādha bint ʿAbd Allāh (d. ca. 83/702) was famed for her piety; Dhahabī, *Siyar*, 4:508–9.
24 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):89; Ibn Abī Ḥātim, *Jarḥ*, 3(2):41.
25 Ibn Abī Ḥātim, *Jarḥ*, 3(2):147.
26 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1332–3.
27 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1340.
28 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):68; Ibn Abī Ḥātim, *Jarḥ*, 4(1):430–1.
29 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1523–4.
30 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):129; Ibn Abī Ḥātim, *Jarḥ*, 4(1):505.
31 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1563.
32 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1548.

Hamadhān,[33] the agent (*barīd*) of ʿUmar b. al-Khaṭṭāb: Ibn Bukayr and others gave it as "Hamadhān" and some of those who wrote about the book of Bardījī gave it as "Hamdān."

Some unique paidonymics are

Abu 'l-ʿUbaydayn:[34] his name is Muʿāwiya b. Sabra and he was one of the students of Ibn Masʿūd. He has two or three ḥadīth.

Abu 'l-ʿUsharāʾ al-Dārimī: he was mentioned above.

Abu 'l-Mudilla:[35] His name is not known. Al-Aʿmash, Ibn ʿUyayna and a number of others related ḥadīth from him. We do not know of anyone who agrees with the contention of Abu Nuʿaym [al-Iṣbahānī?] that his name is ʿUbayd Allāh al-Madanī.

Abū Murāya al-ʿIjlī:[36] his name is ʿAbd Allāh b. ʿAmr. He was a Follower from whom Qatāda related ḥadīth.

Abū Muʿayd:[37] he is Ḥafṣ b. Ghaylān al-Hamdānī. He related ḥadīth from Makḥūl[38] and others.

Some examples of unique nicknames are

Safīna,[39] the client and Companion of the Messenger of God (Peace be upon him): it is a unique nickname. The claim that his name is Mihrān is disputed.

Mindal b. ʿAlī:[40] this is the correct pronunciation according to al-Khaṭīb and others. Some also often give it as "Mandal." It is a nickname and his name is ʿAmr.

Saḥnūn b. Saʿīd al-Tanūkhī al-Qayrawānī: he is author of the *al-Mudawwana* ([*Legal*] *Register*) on the school of Mālik. This is a unique nickname and his name is ʿAbd al-Salām.

---

33 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):255–6, s.n. Hamdān; Ibn Abī Ḥātim, *Jarḥ*, 4(2):121, s.n. Hamdān.

34 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):329–30; Ibn Abī Ḥātim, *Jarḥ*, 4(1):378.

35 Bukhārī, *Kitāb al-Kunā* (Hyderabad, 1360), 74; Ibn Abī Ḥātim, *Jarḥ*, 4(2):444. Ibn al-Ṣalāḥ's claim that al-Aʿmash and Ibn ʿUyayna transmitted from Abu 'l-Mudilla was regarded as a mistake; see Suyūṭī, *Tadrīb al-rāwī*, 2:277.

36 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):154; Ibn Abī Ḥātim, *Jarḥ*, 2(2):118.

37 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):364; Ibn Abī Ḥātim, *Jarḥ*, 1(2):186.

38 The Follower Makḥūl b. Abī Muslim Shurāb al-Dimashqī (d. ca. 112/730) was considered the greatest Syrian scholar of his day; Sezgin, *GAS*, 1:404.

39 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:684–5.

40 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):73; Ibn Abī Ḥātim, *Jarḥ*, 4(1):434–5.

Also of that ilk are *Muṭayyan* al-Ḥaḍramī,[41] *Mushkadāna* al-Juʿfī[42] and others whom we will mention in the Category on nicknames (God – He is exalted – willing). He knows best.

41 Abū Jaʿfar Muḥammad b. ʿAbd Allāh b. Sulaymān al-Ḥaḍramī (202/817–297/909) composed a *musnad* and *taʾrikh*, neither of which seems to have survived. Abū Nuʿaym al-Faḍl b. Dukayn is said to have given him this nickname, meaning "muddy," when he was a child; Sezgin, *GAS*, 1:163.

42 In Category 52, Ibn al-Ṣalāḥ explains that the nickname of Abū ʿAbd al-Raḥmān ʿAbd Allāh b. ʿUmar (d. 239/853) means "grain of musk" or "musk holder" in Persian. He is said to have received this name because he attended the class of Abū Nuʿaym wearing perfume; Dhahabī, *Siyar*, 11:155–6.

Category 50

NAMES AND PAIDONYMICS

(Maʿrifat al-asmāʾ wa-ʾl-kunā)

There are many books on names and paidonymics, including the works of ʿAlī b. al-Madīnī,[1] Muslim,[2] Nasāʾī[3] and the expert Abū Aḥmad al-Ḥākim al-Kabīr.[4] Ibn ʿAbd al-Barr has several excellent short books on various aspects of this subject.[5] What is meant by the title of this Category is the identification of the names of the bearers of paidonymics. Writers on this topic arrange their books by paidonymic, identifying the names of the bearers of each. This is a much-needed discipline to which those knowledgeable in ḥadīth still direct their attention. They study it, discuss it amongst themselves and inveigh against those who are ignorant of it. I have formulated a fine new analysis of the material. I say: the bearers of paidonymics fall into several subcategories.

1. Those who are named by their paidonymic so that their name is their paidonymic and they have no other name. These fall into two subcategories.

   (a). Those who have a paidonymic other than the paidonymic which is their name, so that it is as if the paidonymic has a paidonymic: that is interesting and surprising. This is like the case of *Abū Bakr* b. ʿAbd al-Raḥmān b. al-Ḥārith b. Hishām al-Makhzūmī, one of the seven legal experts of Medina. He used to be called "the monk of the tribe of Quraysh." His name is Abū Bakr and his paidonymic is Abū ʿAbd al-Raḥmān. The same is true of *Abū Bakr* b. Muḥammad b. ʿAmr b. Ḥazm al-Anṣārī.[6] His name is said to have been Abū Bakr

---

1 *Kitāb al-Asmāʾ wa-ʾl-kunā*; Ibn al-Nadīm, *Kitāb al-Fihrist*, ed. Riḍā Tajaddud (n.p., n.d), 286.

2 *Kitāb al-Kunā wa-ʾl-asmāʾ* (Damascus, 1984).

3 Ḥajjī Khalīfa, *Kashf*, 1:col. 87.

4 Muḥammad b. Muḥammad b. Aḥmad (ca. 290/903–378/988), known as "al-Ḥākim al-Kabīr," was recognized as the greatest scholar of ḥadīth of his era. His *Kitāb al-Asmāʾ wa-ʾl-kunā* seems to be the work referred to here; Sezgin, *GAS*, 1:203–4.

5 This description of Ibn ʿAbd al-Barr's contribution to this discipline puzzled later writers (for example, Bulqīnī, *Maḥāsin* 570). His *Kitāb al-Istighnāʾ fī maʿrifat al-mashhūrīn min ḥamalat al-ʿilm bi-ʾl-kunā* (ed. ʿAbd Allāh Marḥūl al-Sawālima, 3 vols, Riyadh, 1405/1985) is anything but *laṭīf* and it seems to be the only work he wrote on the subject. As the editor of the *Istighnāʾ* has suggested (1:51), the confusion probably resulted from Ibn ʿAbd al-Barr's adoption of the conceit of presenting each of the three sections of the work as a separate *kitāb* with its own introduction.

6 Abū Bakr b. Ḥazm (d. ca. 120/738) served as the governor and judge in the city of Medina; Dhahabī, *Siyar*, 5:313–14.

and his paidonymic was Abū Muḥammad. Al-Khaṭīb said that there were no others like these two in that regard. It has also been said that [the aforementioned] Ibn Ḥazm had no paidonymic other than the one which was his name.

(b). Those who have no paidonymic other than the one which is their name: An example of this is *Abū Bilāl* al-Ashʿarī, the transmitter from Sharīk and others. It was related from him that he said, "I do not have a name. My name and my paidonymic are the same."[7] This is also the case of *Abū Ḥaṣīn* b. Yaḥyā b. Sulaymān al-Rāzī. A number of transmitters related ḥadīth from him, including Abū Ḥātim al-Rāzī. Abū Ḥātim asked him, "Do you have a name?" and he replied, "No, my name and my paidonymic are the same."[8]

2. Those who are known by their paidonymic and their name is not known and it is not known whether this appelation is their paidonymic or something else: one Companion exemplifying this is *Abū Anās* al-Kinānī.[9]

He is also given the gentilic "Dīlī," from the tribe of Abu 'l-Aswad al-Dīlī. "Dīlī" occurs as "Duʾalī" in the lineage (*nasab*) given by some of the experts in the Arabic language and others anomalously give it as "Duʾilī."

Other examples from the Companions are *Abū Muwayhiba*,[10] the client of the Messenger of God (Peace be upon him), and *Abū Shayba* al-Khudrī,[11] who died in the siege of Constantinople and was buried there.

Examples from after the Companions are

Abu 'l-Abyaḍ,[12] the transmitter from Anas b. Mālik.

Abū Bakr b. Nāfiʿ[13] – Nāfiʿ was the client of Ibn ʿUmar: Mālik and others transmitted from him.

Abu 'l-Najīb,[14] the client of ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ: his paidonymic is alternatively given as Abu 'l-Tujayb.

Abū Ḥarb b. Abi 'l-Aswad al-Dīlī.[15]

---

7 Ibn Abī Ḥātim, *Jarḥ*, 4(2):350.
8 Ibn Abī Ḥātim, *Jarḥ*, 4(2):364.
9 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1605, s.n. Abū Iyās.
10 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1764–5.
11 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1690.
12 Bukhārī, *Kunā*, 8; Ibn Abī Ḥātim, *Jarḥ*, 4(2):336, 3(1):293, s.n. ʿĪsā.
13 Bukhārī, *Kunā*, 14; Ibn Abī Ḥātim, *Jarḥ*, 4(2):343.
14 Mizzī, *Tahdhīb al-Kamāl fī asmāʾ al-rijāl*, ed. Bashshār ʿAwwād Maʿrūf, 35 vols (Beirut, 1406/1985–1413/1992), 34:340–1.
15 Bukhārī, *Kunā*, 23; Ibn Abī Ḥātim, *Jarḥ*, 4(2):358–9.

Abū Ḥarīz al-Mawqifī[16] – and al-Mawqif is a place in Egypt. Ibn Wahb and others transmitted ḥadīth from him. God knows best.

3. Those whose nickname is a paidonymic [in form] and who also bear other paidonymics and names. For example

ʿAlī b. Abī Ṭālib (God be pleased with him): he was nicknamed *Abū Turāb* (father of earth) and his paidonymic was Abu 'l-Ḥasan.

Abu 'l-Zinād ʿAbd Allāh b. Dhakwān: his paidonymic was Abū ʿAbd al-Raḥmān, and Abu 'l-Zinād (father of the fire sticks) was a nickname. The expert Abu 'l-Faḍl al-Falakī, according to what we read from him, said that ʿAbd Allāh b. Dhakwān used to be angered by the nickname "Abu 'l-Zinād." He was a versatile scholar.

Abu 'l-Rijāl Muḥammad b. ʿAbd al-Raḥmān al-Anṣārī:[17] his paidonymic was Abū ʿAbd al-Raḥmān, and Abu 'l-Rijāl (father of the men) is a nickname he was given because he had ten children, all of them "men."

Abū Tumayla Yaḥyā b. Wāḍiḥ al-Anṣārī al-Marwazī:[18] his paidonymic was Abū Muḥammad, and Abū Tumayla was a nickname. Yaḥyā b. Maʿīn and others endorsed his reliability and Abū Ḥātim al-Rāzī criticized[19] Bukhārī for including him in his book of weak transmitters.

The expert *Abu 'l-Ādhān* ʿUmar b. Ibrāhīm:[20] he had the paidonymic Abū Bakr and he was nicknamed Abu 'l-Ādhān (father of the ears) because he had big ears.

The expert *Abu 'l-Shaykh* ʿAbd Allāh b. Muḥammad al-Iṣbahānī: his paidonymic was Abū Muḥammad, and Abu 'l-Shaykh was a nickname.

The expert *Abū Ḥāzim* ʿUmar b. Aḥmad al-ʿAbdūwī:[21] his paidonymic was Abū Ḥafṣ, and Abū Ḥāzim was a nickname. We learned that from Falakī's book on nicknames.[22] God knows best.

---

16 Ibn Abī Ḥātim, *Jarḥ*, 4(2):362.
17 Bukhārī, *Kunā*, 87; Ibn Abī Ḥātim, *Jarḥ*, 3(2):317.
18 Abū Tumayla died around the year 190/806; Dhahabī, *Siyar*, 9:210–11.
19 Ibn Abī Ḥātim, *Jarḥ*, 4(2):194.
20 Abu 'l-Ādhān died in the year 290/903 at the age of sixty-three years; Dhahabī, *Siyar*, 81–2.
21 Abū Ḥāzim was a prominent scholar of ḥadīth who died in 417/1026; Dhahabī, *Siyar*, 17:333–6. The *nisba* "ʿAbdūwī" is also pronounced "ʿAbdawī" and "ʿAbdūyī;" see Ibn al-Athīr, *Lubāb*, 2:313.
22 *Maʿrifat alqāb al-muḥaddithīn*; Ḥājjī Khalīfa, *Kashf*, 2:col. 1739.

4. Those who have two or more paidonymics. Some examples are

ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj: he had two paidonymics: *Abū Khālid* and *Abu 'l-Walīd*.

ʿAbd Allāh b. ʿUmar b. Ḥafṣ al-ʿUmarī,[23] the brother of ʿUbayd Allāh: it is related that he had the paidonymic *Abu 'l-Qāsim*. He renounced it and adopted *Abū ʿAbd al-Raḥmān* as his paidonymic.

Our teacher Manṣūr b. Abi 'l-Maʿālī al-Nīsābūrī, the grandson of Furāwī, had three paidonymics: *Abū Bakr*, *Abu 'l-Fatḥ* and *Abu 'l-Qāsim*. God knows best.

5. Those whose name is well known, but whose paidonymic is disputed so that two or more different paidonymics are given for them. ʿAbd Allāh b. ʿAṭāʾ al-Ibrāhīmī al-Harawī[24] – one of the later scholars – has a brief work on this.

Usāma b. Zayd, the dear friend of the Messenger of God (Peace be upon him): his paidonymic is variously given as *Abū Zayd*, *Abū Muḥammad*, *Abū ʿAbd Allāh* and *Abū Khārija*.

Ubayy b. Kaʿb: *Abu 'l-Mundhir* and *Abu 'l-Ṭufayl* are given.

Qabīṣa b. Dhuʾayb:[25] *Abū Isḥāq* and *Abū Saʿīd* are given.

Al-Qāsim b. Muḥammad b. Abī Bakr al-Ṣiddīq: *Abū ʿAbd al-Raḥmān* and *Abū Muḥammad* are given.

Sulaymān b. Bilāl al-Madanī:[26] *Abū Bilāl* and *Abū Muḥammad* are given.

Some of those mentioned in this subcategory could in actuality also be placed in the previous one.

6. Those whose paidonymic is known and whose name is disputed. Examples of this from among the Companions are

---

23 ʿAbd Allāh (d. 171/787), unlike his brother ʿUbayd Allāh, was not unreservedly endorsed as a transmitter of ḥadīth; Dhahabī, *Siyar*, 7:339–41.

24 Ibrāhīmī (d. 476/1083) was a transmitter of ḥadīth and a preacher; Ibn al-Athīr, *Lubāb*, 1:24.

25 Qabīṣa was born in the year 8/629 and rose to hold high offices under the Umayyad caliph ʿAbd al-Malik. He was a prolific transmitter of ḥadīth and died in 86/705 (or 87 or 88); Dhahabī, *Siyar*, 4:282–3.

26 Sulaymān (100/719–172/788) was an expert in the ḥadīth of the Medinese; Dhahabī, *Siyar*, 7:425–7.

Abū Baṣra al-Ghifārī:[27] his paidonymic is pronounced in the same way as the city "al-Baṣra." It is said that his name is Jamīl b. Baṣra. Ḥumayl is also given and it is more likely to be correct.

Abū Juḥayfa al-Suwā'ī:[28] his name is variously given as Wahb b. ʿAbd Allāh and Wahb Allāh b. ʿAbd Allāh.

Abū Hurayra al-Dawsī: his name and the name of his father are hotly disputed, more than the name of anyone else before or after the advent of Islam. Ibn ʿAbd al-Barr[29] said that there are about twenty claims about his name and that of his father and that, because of the great confusion, in his opinion nothing reliable can be established regarding his name, except that one can feel confidence that ʿAbd Allāh or ʿAbd al-Raḥmān was his name during the Islamic era. It is said on the authority of Muḥammad b. Isḥāq that his name was ʿAbd al-Raḥmān b. Ṣakhr and a number of those who have written on names and paidonymics relied on that. Abū ʿAbd Allāh al-Ḥākim said, "To our mind, ʿAbd al-Raḥmān b. Ṣakhr is the opinion regarding the name of Abū Hurayra which is most likely to be correct."

Among those who lived after the Companions are

Abū Burda b. Abī Mūsā al-Ashʿarī: Most experts believe that his name was ʿĀmir. [Yaḥyā] b. Maʿīn said that his name was al-Ḥārith.

Abū Bakr b. ʿAyyāsh,[30] the transmitter of the Qur'ān recension of ʿĀṣim: his name is disputed and eleven opinions regarding it are given. Ibn ʿAbd al-Barr said that if it is true that he had a name, it was Shuʿba and none other; and this is the one which Abū Zurʿa [al-Rāzī] regarded as correct.[31] Ibn ʿAbd al-Barr said, "It was said that his name was his paidonymic. That – God willing – is the view most likely to be correct because it is related from Abū Bakr al-ʿAyyāsh himself that he said, 'I have no name other than Abū Bakr.'"[32] God knows best.

7. Those whose paidonymic and name are both disputed, and that is uncommon. An example of this is Safīna, the client of the Messenger of God (Peace be

27 Bukhārī, *al-Ta'rīkh al-kabīr*, 2(1):123–4, s.n. Ḥumayl; Ibn Abī Ḥātim, *Jarḥ*, 1(1):436–7, s.n. Baṣra; 1(1):517, s.n. Jamīl; Ibn ʿAbd al-Barr, *Istīʿāb*, 1:184, s.n. Baṣra; 1:405–6, s.n. Ḥumayl; 4:1611–12, s.n. Abū Baṣra.

28 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1619–20.

29 *Istīʿāb*, 4:1768–72.

30 Abū Bakr al-ʿAyyāsh (95/714 or 97–193/809) was respected as an expert in the Qur'ān, but is said to have made many mistakes in his ḥadīth transmissions; Sezgin, *GAS*, 1:10–11.

31 Ibn Abī Ḥātim, *Jarḥ*, 4(2):349.

32 *Istighnā'*, 1:445.

upon him). ʿUmayr, Ṣāliḥ and Mihrān are variously given as his name. His paidonymic is given variously as Abū ʿAbd al-Raḥmān and Abu ʾl-Bakhtarī. God knows best.

8. Those whose paidonymic and name are not disputed and are both known and famous. Examples of this, among many others, are the imāms of the law schools, those bearing the paidonymic Abū ʿAbd Allāh, [that is,] Mālik, Muḥammad b. Idrīs al-Shāfiʿī and Aḥmad b. Ḥanbal; and Abū Ḥanīfa al-Nuʿmān b. Thābit.

9. Those who are famous under their paidonymic, rather than their name, despite the fact that their name is not unknown to those knowledgeable in ḥadīth. Ibn ʿAbd al-Barr has a fine work concerning people like this who lived after the generation of the Companions.[33] Examples of this are:

> *Abū Idrīs* al-Khawlānī: His name is ʿĀʾidh Allāh b. ʿAbd Allāh.
>
> *Abū Isḥāq* al-Sabīʿī: His name is ʿAmr b. ʿAbd Allāh.
>
> *Abu ʾl-Ashʿath al-Ṣanʿānī*[34] – his gentilic refers to the village of Ṣanʿāʾ near Damascus: his name is Sharāḥīl b. Āda. Some pronounce his father's name as "Udda."
>
> *Abu ʾl-Ḍuḥā* Muslim b. Ṣubayḥ.[35]
>
> The ascetic *Abū Ḥāzim* al-Aʿraj, the transmitter from Sahl b. Saʿd and others: his name is Salama b. Dīnār.

The examples of this are innumerable. God knows best.

---

33 This appears to be a reference to the third section of his *Istighnāʾ*.

34 Abu ʾl-Ashʿath is said to have died after the year 100/719; Dhahabī, *Siyar*, 4:357–9.

35 Abu ʾl-Ḍuḥā died around the year 100/719; Dhahabī, *Siyar*, 5:71.

Category 51

The Paidonymics of Those Better Known under Their Name, Rather than Their Paidonymic

(Maʿrifat kuna ʾl-maʿrūfīn bi-ʾl-asmāʾ dūna ʾl-kunā)

In one respect, this Category is the opposite of the previous one. This material, in contrast, is typically arranged by name and then the paidonymics of the people bearing that name are identified. In another respect, this Category does accord with the previous one because it is [sometimes] treated as one of the subcategories of that Category since this Category is one of the subcategories of the bearers of paidonymics. Rarely does anyone write about this topic on its own, although we did read that Abū Ḥātim b. Ḥibbān al-Bustī composed a book on it.[1] By way of providing examples, let us gather groups of transmitters under a single paidonymic to clarify the basic concept.

Some of the Companions (God be pleased with all of them) of this type bearing the paidonymic "Abū Muḥammad" are

Ṭalḥa b. ʿUbayd Allāh al-Taymī[2]
ʿAbd al-Raḥmān b. ʿAwf al-Zuhrī
al-Ḥasan b. ʿAlī b. Abī Ṭālib al-Hāshimī
Thābit b. Qays b. al-Shammās al-Anṣārī[3]
ʿAbd Allāh b. Zayd al-Anṣārī,[4] who was known for the call to prayer
Kaʿb b. ʿUjra[5]
al-Ashʿath b. Qays[6]
Maʿqil b. Sinān al-Ashjaʿī[7]
ʿAbd Allāh b. Jaʿfar b. Abī Ṭālib[8]
ʿAbd Allāh b. Buḥayna[9]
ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ
ʿAbd al-Raḥmān b. Abī Bakr al-Ṣiddīq
Jubayr b. Muṭʿim[10]
al-Faḍl b. al-ʿAbbās b. ʿAbd al-Muṭṭalib

---

1 *Kitāb Kunā man yuʿrafu bi-ʾl-asāmī*; Yāqūt, *Muʿjam al-buldān*, 1:616.
2 Ṭalḥa was a very early convert to Islam and a central figure in the early struggles. He died while leading a revolt against the caliph ʿAlī in 36/656; *EI²*, 10:161–2.
3 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:200–3.
4 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:912–13.
5 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1321.
6 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:133–5.
7 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1431–2.
8 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:880–2.
9 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:871.
10 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:232–3.

Ḥuwayṭib b. ʿAbd al-ʿUzzay[11]
Maḥmūd b. al-Rabīʿ
ʿAbd Allāh b. Thaʿlaba b. Ṣuʿayr[12]

Some of the Companions bearing the paidonymic "Abū ʿAbd Allāh" are

al-Zubayr b. al-ʿAwwām[13]
al-Ḥusayn b. ʿAlī b. Abī Ṭālib
Salmān al-Fārisī
ʿĀmir b. Rabīʿa al-ʿAdawī[14]
Ḥudhayfa b. al-Yamān
Kaʿb b. Mālik[15]
Rāfiʿ b. Khadīj[16]
ʿUmāra b. Ḥazm[17]
al-Nuʿmān b. Bashīr
Jābir b. ʿAbd Allāh
ʿUthmān b. Ḥunayf
Ḥāritha b. al-Nuʿmān[18]

The following seven are Ansarites:

Thawbān,[19] the client of the Messenger of God (God be pleased with him)
al-Mughīra b. Shuʿba
Shuraḥbīl b. Ḥasana[20]
ʿAmr b. al-ʿĀṣ
Muḥammad b. ʿAbd Allāh b. Jaḥsh
Maʿqil b. Yasār al-Muzanī[21]
ʿAmr b. ʿĀmir al-Muzanī[22]

Some of the Companions bearing the paidonymic "Abū ʿAbd al-Raḥmān" are

ʿAbd Allāh b. Masʿūd

---

11 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:399–400.
12 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:876.
13 Al-Zubayr was a cousin of the Prophet and a nephew of his wife Khadīja. Like Ṭalḥa, he died in the Battle of the Camel in 36/656; *EI*[1], 4:1235–6.
14 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:790–91.
15 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1323–6.
16 Rāfiʿ b. Khadīj was a prominent Medinese religious authority who died in the year 74/693 at the age of eighty-six; Dhahabī, *Siyar*, 3:181–3.
17 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1141.
18 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:306–7.
19 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:218.
20 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:698–9.
21 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1432–3.
22 There seems to have been no such person. Prof. ʿAbd al-Raḥmān suggests that Abū ʿAbd Allāh ʿAmr b. ʿAwf al-Muzanī (Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1196) was meant; *Muqaddima*, 582.

Muʿādh b. Jabal[23]
Zayd b. al-Khaṭṭāb,[24] the brother of ʿUmar b. al-Khaṭṭāb
ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb
Muḥammad b. Maslama al-Anṣārī[25]
ʿUwaym b. Sāʿida[26]
Zayd b. Khālid al-Juhanī[27]
Bilāl b. al-Ḥārith al-Muzanī[28]
Muʿāwiya b. Abī Sufyān
al-Ḥārith b. Hishām al-Makhzūmī[29]
al-Miswar b. Makhrama[30]

There are other opinions regarding the paidonymic of some of those whom we have mentioned above. God knows best.

23 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1402–7.
24 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:550–3.
25 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1377–8.
26 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1248.
27 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:549–50.
28 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:183.
29 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:301–5.
30 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1399–1400.

Category 52

Nicknames of Transmitters of Ḥadīth and Other People Mentioned with the Transmitters

(Maʿrifat alqāb al-muḥaddithīn wa-man dhukira maʿahum)

There are many instances of this and someone not acquainted with them may almost come to think that the nicknames are names (*asāmī*) and thus place a person referred to by his name in one place and the same person referred to by his nickname in another place, as two separate individuals. This befell many writers. The expert Abū Bakr Aḥmad b. ʿAbd al-Raḥmān al-Shīrāzī[1] and the expert Abu 'l-Faḍl b. al-Falakī[2] were among those who composed works on this subject. Nicknames are subcategorized into those which may permissibly be applied – these are the ones the person nicknamed does not object to – and those which are impermissible – and these are the ones the person nicknamed dislikes. The following is an illustrative sample of both types.

We heard that the expert ʿAbd al-Ghanī b. Saʿīd said, "Two distinguished men to whom ugly nicknames stuck were Muʿāwiya b. ʿAbd al-Karīm *al-Ḍāll* (the misguided)[3] – he went astray only on the road to Mecca – and ʿAbd Allāh b. Muḥammad *al-Ḍaʿīf* (the weak)[4] – he was only physically weak and not weak in his ḥadīth." A third is *ʿĀrim* (vicious) Abu 'l-Nuʿmān Muḥammad b. al-Faḍl al-Sadūsī and he was a pious man who was far from vicious.

> Al-Ḍaʿīf [that is, ʿAbd Allāh b. Muḥammad] is Abū Muḥammad al-Ṭarsūsī. He heard ḥadīth from Blind Abū Muʿāwiya[5] and others. Abū Ḥātim al-Rāzī wrote ḥadīth from him[6] and Abū Ḥātim b. Ḥibbān claimed that he was [antiphrasistically[7]] called "al-Ḍaʿīf" on account of his exactitude and accuracy.[8]

Ghundar (troublemaker) was the nickname of Abū Bakr[9] Muḥammad b. Jaʿfar al-Baṣrī. The reason for it which we heard was that Ibn Jurayj came to al-Baṣra

---

1 The title of the book of Abū Bakr al-Shīrāzī (d. 407/1016) is given as *Alqāb al-ruwāt* in Ḥājjī Khalīfa, *Kashf*, 1:col. 157 and *Kitāb Alqāb al-muḥaddithīn* in Sezgin, *GAS*, 1:225.

2 *Muntahā al-kamāl fī maʿrifat al-rijāl*; Ḥājjī Khalīfa, *Kashf*, 2:col. 1858.

3 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):337; Ibn Abī Ḥātim, *Jarḥ*, 4(1):381–2. The epithet *ḍāll* often refers to irregularity in religious doctrine.

4 Ibn Abī Ḥātim, *Jarḥ*, 2(2):163.

5 Abū Muʿāwiya Muḥammad b. Khāzim al-Kūfī (113/731–194/810 or 195) was considered to be particularly strong in the ḥadīth of his teacher al-Aʿmash; Dhahabī, *Siyar*, 9:73–8.

6 Ibn Abī Ḥātim, *Jarḥ*, 2(2):163.

7 Suyūṭī, *Tadrīb al-rāwī*, 2:290.

8 *Thiqāt*, 8:362.

9 The other sources I consulted give his *kunya* as "Abū ʿAbd Allāh."

and transmitted the ḥadīth of al-Ḥasan al-Baṣrī to the Baṣrans. They censured him for that and stirred up trouble.[10] Muḥammad b. Jaʿfar agitated a lot and Ibn Jurayj said to him, "Be quiet, *ghundar*!" The Hejazians term someone who incites discord *ghundar*. There were other "Ghundars" after him, each of whom bore it as a nickname, including

> Abu 'l-Ḥusayn Muḥammad b. Jaʿfar al-Rāzī, Ghundar:[11] he transmitted ḥadīth from the expert Abū Ḥātim al-Rāzī and others.
>
> Abū Bakr Muḥammad b. Jaʿfar al-Baghdādī, Ghundar,[12] the widely traveled expert: the expert Abū Nuʿaym [al-Iṣbahānī] and others transmitted ḥadīth from him.
>
> Abu 'l-Ṭayyib Muḥammad b. Jaʿfar b. Durrān al-Baghdādī, Ghundar:[13] he transmitted ḥadīth from Abū Khalīfa al-Jumaḥī[14] and others.

There were others who bore that nickname who were not named "Muḥammad b. Jaʿfar."

- *Ghunjār* (Persian: *ghanjār*, rouge) was the nickname of an early transmitter, Abū Aḥmad ʿĪsā b. Mūsā al-Taymī al-Bukhārī.[15] He transmitted ḥadīth from Mālik, [Sufyān] al-Thawrī and others. He was nicknamed "Ghunjār" because of his rosy cheeks.

  Another "Ghunjār" was a later transmitter, namely the expert Abū ʿAbd Allāh Muḥammad b. Aḥmad al-Bukhārī.[16] He was the author of *Taʾrīkh Bukhārā*[17] (*History of Bukhara*) and died in the year 412 [1021 AD]. God knows best.
- *Ṣāʿiqa* (thunderbolt): he was the expert Abū Yaḥyā Muḥammad b. ʿAbd al-Raḥīm.[18] Bukhārī and others transmitted ḥadīth from him. The expert Abū ʿAlī [al-Ḥusayn b. ʿAlī al-Nīsābūrī] said that he was nicknamed

---

10 Apparently the Baṣrans felt that it was presumptuous for an out-of-towner to try to teach them the ḥadīth of their local hero.

11 Dhahabī, *Siyar*, 16:217, no. 149.

12 Ghundar al-Warrāq died in 370/981; Dhahabī, *Siyar*, 16:214–15, no. 145.

13 He was a Sufi who moved to Egypt and died there in 357/968 or 358; Dhahabī, *Siyar*, 16:215–16, no. 146.

14 Abū Khalīfa al-Faḍl b. al-Ḥubāb al-Jumaḥī (206/821–305/917) was an expert in ḥadīth as well as secular literature; Dhahabī, *Siyar*, 14:7–11.

15 He was a prominent transmitter in Bukhara who died at the end of 186/802; Dhahabī, *Siyar*, 8:487–8.

16 Not much seems to have been recorded about this Ghunjār (337/948–412/1021). He is said to have received his nickname on account of his great interest in the ḥadīth of the earlier Ghunjār, although he was not, of course, a student of his; Sezgin, *GAS*, 1:353.

17 Ḥājjī Khalīfa, *Kashf*, 1:col. 286.

18 Ṣāʿiqa (185/801–255/869) was a respected transmitter of ḥadīth; Dhahabī, *Siyar*, 12:295–6.

"Ṣāʿiqa" because of his learning and the intensity of his study and pursuit [of ḥadīth].

- *Shabāb* (youthfulness) was the nickname of Khalīfa b. Khayyāṭ al-ʿUṣfurī,[19] the author of *al-Taʾrīkh* (*History*). He heard ḥadīth from [the earliest] Ghundar and others.
- *Zunayj* (little black man) was the nickname of Abū Ghassān Muḥammad b. ʿAmr al-Rāzī.[20] Muslim and others related ḥadīth from him.
- *Rusta* (Persian: sprout) was the nickname of ʿAbd al-Raḥmān b. ʿUmar al-Iṣbahānī.[21]
- *Sunayd* was the nickname of al-Ḥusayn b. Dāwūd al-Miṣṣīṣī,[22] the author of the Qurʾān commentary. The experts Abū Zurʿa [al-Rāzī], Abū Ḥātim [al-Rāzī] and others related ḥadīth from him.
- *Bundār* (Persian: wholesaler) was the nickname of Muḥammad b. Bashshār al-Baṣrī.[23] Bukhārī, Muslim and many others transmitted ḥadīth from him. Ibn al-Falakī said that he was given this nickname because he was the "wholesaler" of ḥadīth.
- *Qayṣar* (caesar) was the nickname of the well-known Abu 'l-Naḍr Hāshim b. al-Qāsim.[24] Aḥmad b. Ḥanbal and others transmitted ḥadīth from him.
- *Al-Akhfash* (dim-eyes) was the nickname of several people, including the grammarian Aḥmad b. ʿImrān al-Baṣrī. An early scholar of ḥadīth, he transmitted from Zayd b. al-Ḥubāb[25] and others. He has a book entitled *Gharīb al-Muwaṭṭaʾ* (*Rare Words in Mālik's* Muwaṭṭaʾ). There were three famous Akhfashes who were grammarians.

The earliest was Abu 'l-Khaṭṭāb ʿAbd al-Ḥamīd b. ʿAbd al-Majīd[26] and he was the one Sībawayhi[27] mentioned in his *Kitāb* (*Book*).

---

19 Abū ʿAmr Khalīfa b. Khayyāṭ al-ʿUṣfurī (d. 240/854) is best known for the *Taʾrīkh* (ed. Suhayl Zakkār, 2 vols, Damascus, 1967–8), which Ibn al-Ṣalāḥ mentioned, and his *Kitāb al-Ṭabaqāt* (ed. Suhayl Zakkār, Damascus, 1966; ed. Akram Ḍiyāʾ al-ʿUmarī, Baghdad, 1967); Sezgin, *GAS*, 1:110; *EI²*, 3:838–9.

20 Ibn Abī Ḥātim, *Jarḥ*, 4(1):34.

21 Abu 'l-Faraj ʿAbd Allāh b. ʿUmar al-Iṣbahānī (d. 250/864) was an important student of ʿAbd al-Raḥmān b. Mahdī; Dhahabī, *Siyar*, 12:242–3.

22 Sunayd died in 226/841; Dhahabī, *Siyar*, 10:627–8. "Sunayd" would appear to be the diminutive form of *sanad*, prop, support, etc. Nothing I have read sheds any light on the origin or exact sense of this unusual nickname.

23 Abū Bakr Muḥammad b. Bashshār al-Baṣrī (167/784–252/866) was one of the most prominent transmitters of ḥadīth in his day; Dhahabī, *Siyar*, 12:144–9.

24 Abu 'l-Naḍr Hāshim b. al-Qāsim al-Laythī al-Khurāsānī (134/752–207/822) was an important transmitter in Baghdad; Dhahabī, *Siyar*, 9:545–9.

25 Zayd (ca. 130/748–203/819) left his hometown of Marv and traveled extensively to collect ḥadīth. It is said that he even reached al-Andalus; Dhahabī, *Siyar*, 9:393–5.

26 Little seems to have been recorded about the grammarian known as al-Akhfash al-Akbar; Qifṭī, *Inbāh al-ruwāt*, 2:158–9.

27 Sibawayhi (d. ca. 180/796) was the father of Arabic grammar; *EI²*, 9:524–31; Sezgin, *GAS*, 9:51–63.

The second was Abu 'l-Ḥasan Saʿīd b. Masʿada[28] and he is the one who related *Kitāb Sībawayh* (*The Book of Sībawayh*) and was a student of Sībawayh.

The third is Abu 'l-Ḥasan ʿAlī b. Sulaymān,[29] the student of the two grammarians bearing the paidonymic "Abu 'l-ʿAbbās," namely Aḥmad b. Yaḥyā,[30] nicknamed "Thaʿlab," and Muḥammad b. Yazīd,[31] nicknamed "al-Mubarrad."

- *Murabbaʿ* (man with bushy eyebrows) was the expert Muḥammad b. Ibrāhīm al-Baghdādī.[32]
- *Jazara* (carrot) was the nickname of the expert Ṣāliḥ b. Muḥammad al-Baghdādī.[33] He was nicknamed this because he heard from one of his teachers what was related from ʿAbd Allāh b. Busr to the effect that he used to employ a *kharaza* (bead) as a magical charm [to cure sick people]. He misread it, saying, *jazara*, and it stuck to him. He was a wag about whom humorous stories are related.
- *ʿUbayd al-ʿIjl* (little believer, the calf) was the nickname of the expert Abū ʿAbd Allāh al-Ḥusayn b. Muḥammad b. Ḥātim al-Baghdādī.
- *Kīlaja* (a unit of weight equaling about five-and-three-quarter pounds) is the expert Muḥammad b. Ṣāliḥ al-Baghdādī.[34]
- *Mā Ghammahū* (he – or it? – did not sadden him), consisting of the negation [that is, *mā*] and the verb *ghamma*, was the nickname of *ʿAllān* b. ʿAbd al-Ṣamad. He is the expert ʿAlī b. al-Ḥasan b. ʿAbd al-Ṣamad al-Baghdādī.[35] The two nicknames are combined and he is called "ʿAllān Mā Ghammahū." We heard that Yaḥyā b. Maʿīn gave these five Baghdadis[36] their nicknames and they were early students of his and experts in ḥadīth.

---

28 Known as al-Akhfash al-Awsaṭ (d. 215/830), he wrote works on the vocabulary of the ḥadīth and Qurʾān; Sezgin, *GAS*, 8:80; 9:68–9.

29 Al-Akhfah al-Aṣghar (ca. 235/849–315/927) lived in Baghdad and was an expert in grammar and lexicography; Sezgin, *GAS*, 8:174; 9:161.

30 Thaʿlab (200/815–291/904) was one of the most celebrated grammarians of his age; Sezgin, *GAS*, 8:141–7; 9:140–2.

31 The grammarian al-Mubarrad (210/826–285/898) was born in al-Baṣra and spent most of his life teaching in Baghdad, where he and Thaʿlab competed for dominance; *EI²* 7:279–82.

32 Murabbaʿ (d. 256/870) was a prominent student of Yaḥyā b. Maʿīn; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 1:388–9. Lane writes that the epithet "*murabbaʿ*" is applied to "a man whose eyebrows have much hair; as though he had four eyebrows;" *Lexicon* sv.

33 Jazara was born in Baghdad in 205/821. He moved to Bukhara in 266/880 and lived there until his death in 293/906; Dhahabī, *Siyar*, 14:23–33.

34 Kīlaja (or perhaps Kaylaja) died in Mecca in 291/904; Dhahabī, *Siyar*, 12:524–6.

35 He was a minor transmitter of ḥadīth who died in 289/902. He is said to "have had many ḥadīth but little character." His nickname is sometimes given as "Mā Ghammahā;" Dhahabī, *Siyar*, 13:429.

36 That is, Murabbaʿ, Jazara, ʿUbayd al-ʿIjl, Kīlaja and Mā Ghammahū; see al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 1:388.

- The famous *Sajjāda* (prayer rug) was al-Ḥasan b. Ḥammād.[37] He heard ḥadīth from Wakīʿ and others.
- *Mushkadāna* – its meaning in Persian is "grain of musk" or "musk holder" – was the nickname of ʿAbd Allāh b. ʿUmar b. Muḥammad b. Abān.
- *Muṭayyan* (muddy) is the nickname of Abū Jaʿfar al-Ḥaḍramī. Abū Nuʿaym al-Faḍl b. Dukayn addressed Mushkadāna and Muṭayyan with these nicknames and they stuck.
- *ʿAbdān* (two "ʿAbds") is the nickname of a number of transmitters, the earliest of whom was ʿAbd Allāh b. ʿUthmān al-Marwazī,[38] the student of Ibn al-Mubārak and the main transmitter from him. We heard from Muḥammad b. Ṭāhir al-Maqdisī that he was called "ʿAbdān" because his paidonymic was Abū *ʿAbd* al-Raḥmān and his name was *ʿAbd* Allāh, so the two "ʿAbds" came together in his paidonymic and name. That is not correct. Rather, his nickname is due to the way the common people alter and fracture the name of a person when he is young and similar practices. In the same way, for "ʿAlī," they say "ʿAllān; for *Aḥmad* b. Yūsuf al-Sulamī[39] and others, they say "Ḥamdān;" and for *Wahb* b. Baqīya al-Wāsiṭī,[40] they say "Wahbān." God knows best.

37 Abū ʿAlī al-Ḥasan b. Ḥammād al-Baghdādī (d. 241/855) seems to have been a well-respected scholar of ḥadīth; Dhahabī, *Siyar*, 11:392–3.

38 ʿAbdān (ca. 140/757–221/836) was one of the greatest ḥadīth scholars of his day in Marv; Dhahabī, *Siyar*, 10:270–72.

39 Ḥamdān (182/798–264/878) was a well-traveled transmitter of ḥadīth from Khurāsān; Dhahabī, *Siyar*, 12:384–8.

40 Wahbān was a scholar of ḥadīth who died in Wāsiṭ in 239/854; Dhahabī, *Siyar*, 11:462–4.

Category 53

HOMOGRAPHIC NAMES AND GENTILICS, AND RELATED MATTERS

(Maʿrifat al-muʾtalif wa-'l-mukhtalif min al-asmāʾ wa-'l-ansāb wa-yaltaḥiqu bihā)

This Category concerns those names and gentilics which are uniform – that is, agree – in regard to their written form but differ in their pronunciation.[1] This is an exalted discipline and those transmitters who are ignorant of it stumble often and never want for someone to make them feel shame. This information is diffuse and there is no general rule to which one can make recourse for most of it. Exactness is attained only by mastering specific data. Many useful books have been written on this Category and one of the most complete, despite its shortcomings, is Abū Naṣr b. Mākūlā's *Ikmāl*. The following are some of the oft-mentioned things which come under the heading of accurately recording words. Accuracy in this area consists of two subcategories, the general and the particular.[2]

Subcategory 1

Examples are *Sallām* and *Salām*. All of the instances of this name which you will encounter will be "Sallām," except five and they are

- Salām, the father of the Companion ʿAbd Allāh b. Salām al-Isrāʾīlī.[3]
- Salām, the father of Muḥammad b. Salām al-Bīkandī al-Bukhārī,[4] the teacher of Bukhārī: Al-Khaṭīb [al-Baghdādī] and Ibn Mākūlā mention him solely as "Salām." The author of *al-Maṭāliʿ*[5] (*The Rising Places*) said, "Some pronounce it 'Salām' and others pronounce it 'Sallām,' and the latter is more common." "Salām" is better established and it is what Ghunjār [that is, Abū ʿAbd Allāh Muḥammad b. Aḥmad al-Bukhārī] mentioned in his *Taʾrīkh Bukhārā*, and he knew the inhabitants of his region best.

---

1 That is, the instances where the basic consonantal skeletons of the words are the same, or very similar, so the words have to be differentiated by close attention to vocalization and pointing.

2 It will be seen that by "the particular" Ibn al-Ṣalāḥ means the instances of homography which occur in the *Muwaṭṭaʾ* of Mālik and the *Ṣaḥīḥ*s of Bukhārī and Muslim.

3 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:921–3.

4 Muḥammad b. Salām was a sedulous student of ḥadīth who died in 225/830; Dhahabī, *Siyar*, 10:628–30.

5 This is an allusion to Abū Isḥāq Ibrāhīm b. Yūsuf, known as Ibn Qurqūl (505/1111–569/1174); Brockelmann, *GAL*, 1:370–1; *Suppl.* 1:633. His *Maṭāliʿ al-anwār* was an abridgement of al-Qāḍī ʿIyāḍ's *Mashāiq al-anwār*; see Ḥājjī Khalīfa, *Kashf*, 2:cols. 1687, 1715.

- Salām b. Muḥammad b. Nāhiḍ al-Maqdisī: the expert Abū Ṭālib[6] and Ṭabarānī related ḥadīth from him and Ṭabarānī called him "Salāma."[7]
- Salām, the grandfather of the Muʿtazilite speculative theologian Abū ʿAlī Muḥammad b. ʿAbd al-Wahhāb b. Salām al-Jubbāʾī.[8]
- Al-Mubarrad said in his *Kāmil*, "There is no Arab named 'Salām,' except the father of [the Companion] ʿAbd Allāh b. Salām and Salām b. Abi 'l-Ḥuqayq."[9] Others add Salām b. Mishkam,[10] a wine merchant who lived in pre-Islamic times. However, the well-known form of his name is "Sallām." God knows best.

ʿUmāra and *ʿImāra*: we do not have an "ʿImāra" except the Companion Ubayy b. ʿImāra[11] and some even pronounce his name "ʿUmāra." Everyone else is "ʿUmāra." God knows best.

Karīz and *Kurayz*: Abū ʿAlī al-Ghassānī[12] related in his book *Taqyīd al-muhmal* (*Fixing Unpointed Words*) from Muḥammad b. Waḍḍāḥ[13] that "Karīz" occurs in the tribe of Khuzāʿa and "Kurayz" is used in the tribe of ʿAbd Shams b. ʿAbd Manāf. "Kurayz" is also found elsewhere. We do not add Ayyūb b. Kurayz,[14] the transmitter from ʿAbd al-Raḥmān b. Ghanm,[15] to the "Karīzes" on the basis that ʿAbd al-Ghanī [b. Saʿīd] rendered his father's name as "Karīz," since it was actually "Kurayz," as Dāraquṭnī and others gave it.

Ḥizām is the form used among the tribe of Quraysh and *Ḥarām* among the Anṣārites. God knows best.

---

6 Abū Ṭālib Aḥmad b. Naṣr b. Ṭālib al-Baghdādī was a teacher of Dāraquṭnī. He died in Baghdad in 323/935 at over seventy years of age; Dhahabī, *Siyar*, 15:68.

7 Ṭabarānī calls this obscure individual "Salāma b. Nāhiḍ al-Tiryāqī al-Maqdisī" in *al-Muʿjam al-ṣaghīr* (ed. Kamāl Yūsuf al-Ḥūt, Beirut, 1406/1986), 191.

8 Jubbāʾī (235/849–303/915) was one of the most celebrated Muʿtazilite theologians of the third/ninth century; *EI²*, 2:569–70; Sezgin, *GAS*, 1:621–2.

9 See Ibn Isḥāq, *The Life of Muhammad*, 482–4.

10 Ibn Isḥāq said that he was the chief of the Jewish tribe of the Banu 'l-Naḍīr during the time of the Prophet's mission; *The Life of Muhammad*, 361.

11 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:70.

12 Al-Ḥusayn b. Muḥammad (427/1035–498/1105), perhaps better known as Abū ʿAlī al-Jayyānī, was an Andalusian expert in the Arabic language; Dhahabī, *Siyar*, 19:148–51. His *Taqyīd al-muhmal wa-tamyīz al-mushkil* set down the correct pronunciation of the problematic names in Bukhārī and Muslim; see Ḥājjī Khalīfa, *Kashf*, 1:col. 420, Sezgin, *GAS*, 1:141. The section of the work concerned with nicknames has recently been published as *Kitāb al-Alqāb*, ed. Muḥammad Abu 'l-Faḍl (al-Muḥammadīya, 1416/1996).

13 Muḥammad b. Waḍḍāḥ (199/815–286/899) was a scholar from Cordova; Sezgin, *GAS*, 1:474–5.

14 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):421; Ibn Abī Ḥātim, *Jarḥ*, 1(1):256.

15 The Caliph ʿUmar sent ʿAbd al-Raḥmān b. Ghanm (d. 78/697) to Syria to teach religious law. Scholars disagreed as to whether he was a Companion or a Follower; Dhahabī, *Siyar*, 4:45–6.

Abū ʿAlī b. al-Burdānī[16] stated that he heard the expert al-Khaṭīb saying, "The *ʿAyshī*s are Baṣrans, the *ʿAbsī*s Kūfans and the *ʿAnsī*s Syrians." Abū ʿAbd Allāh al-Ḥākim had said this before him.[17] This does hold true in most cases. God knows best.

Abū *ʿUbayda* is always "*ʿUbayda.*" We read that Dāraquṭnī said, "We do not know of anyone with the paidonymic 'Abū *ʿAbīda.*'"

The following are some things the exact pronunciation of which I worked hard to determine in the course of my investigation of those mentioned by Dāraquṭnī, ʿAbd al-Ghanī and Ibn Mākūlā.

Al-Safr and *al-Safar*: I found that as a paidonymic it is "al-Safar" and elsewhere "al-Safr." Nevertheless, some North Africans pronounce it "al-Safr" for Abu 'l-Safar Saʿīd b. Yuḥmid.[18] That is contrary to the opinion of the scholars of ḥadīth as recorded by Dāraquṭnī.

ʿIsl and *ʿAsal*: I found that all of them are of the first kind – including ʿIsl b. Sufyān[19] – except the secular historian ʿAsal b. Dhakwān al-Baṣrī.[20] He is "ʿAsal" and Dāraquṭnī and others give it that way. I did find his name as "ʿIsl" in the handwriting of the authority Abū Manṣūr al-Azharī[21] in his book *Tahdhīb al-lugha*. I do not think that he recorded it accurately. God knows best.

Ghannām and *ʿAththām*: we do not know of any instance of the second form except ʿAththām b. ʿAlī al-ʿĀmirī al-Kūfī, the father of ascetic ʿAlī b. ʿAththām.[22] The rest belong to the first form, including Ghannām b. Aws,[23] a Companion who fought in the battle of Badr. God knows best.

Qumayr and *Qamīr*: all of them are "Qumayr" – including Makkī b. Qumayr,[24] who transmitted ḥadīth from Jaʿfar b. Sulaymān[25] – except the wife of Masrūq b. al-Ajdaʿ, Qamīr bint ʿAmr.[26] God knows best.

---

16 Abū ʿAlī Aḥmad b. Muḥammad b. Aḥmad al-Burdānī (or al-Baradānī, 426/1035–498/1105) was an expert in the field of ḥadīth who composed a book on dreams of the Prophet; Dhahabī, *Siyar*, 19:219–21.

17 *ʿUlūm al-ḥadīth*, 221.

18 Abu 'l-Safar died in 113/731; Dhahabī, *Siyar*, 5:70.

19 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):93; Ibn Abī Ḥātim, *Jarḥ*, 3(2):42–3.

20 I have not found any information about this person.

21 Abū Manṣūr al-Azharī (282/895–370/980) wrote a number of lexicographical works; *EI*[2], 1:822.

22 ʿAlī b. ʿAththām died in 228/843 in Tarsus; Dhahabī, *Siyar*, 10:569–71.

23 This appears to be the Ghannām Ibn ʿAbd al-Barr identifies as "*rajul min al-Ṣaḥāba madhkūr fī ahl Badr*;" *Istīʿāb*, 3:1255–6.

24 I have not located this transmitter in any of the sources I consulted.

25 This appears to be a reference to the prominent Shiite transmitter of ḥadīth Abū Sulaymān Jaʿfar b. Sulaymān al-Ḍubaʿī al-Baṣrī (d. 178/794); Dhahabī, *Siyar*, 8:197–200.

26 I have not succeeded in uncovering any information about this woman.

Musawwar and *Miswar*: "Musawwar" is the form of the name of the Companion Musawwar b. Yazīd al-Mālikī al-Kāhilī[27] and Musawwar b. ʿAbd al-Malik al-Yarbūʿī,[28] from whom Maʿn b. ʿĪsā[29] related ḥadīth. Bukhārī mentioned him. So far as we know, the rest are "Miswar." God knows best.

Al-Ḥammāl (porter) and *al-Jammāl* (camel driver): we do not know among the transmitters of ḥadīth – or at least those mentioned in the books of ḥadīth in general circulation – of an instance of "al-Ḥammāl" as either an attribute or a name, except in the case of Hārūn b. ʿAbd Allāh al-Ḥammāl,[30] the father of the expert Mūsā b. Ḥārūn al-Ḥammāl.

> The expert ʿAbd al-Ghanī related that Hārūn was a dealer in hawks (*bazzāz*) and, when he renounced the world, he became a porter. Khalīlī[31] and Ibn al-Falakī claimed that Hārūn was nicknamed "al-Ḥammāl" because of the great amount of knowledge he "carried." I do not regard what they said as correct.

The others are "al-Jammāl," including Muḥammad b. Mihrān al-Jammāl,[32] from whom Bukhārī, Muslim and others transmitted ḥadīth. God knows best.

> Sometimes in this Category one encounters names in which it is impossible to make a mistake and one is correct no matter how one pronounces them, as is the case, for example, with ʿĪsā b. Abī ʿĪsā *al-Ḥannāṭ*.[33] He is also called "*al-Khabbāṭ*" and "*al-Khayyāṭ*;" however, he is famous as "ʿĪsā al-Ḥannāṭ." He was a tailor (*khayyāṭ*) and then abandoned that and became a dealer in wheat (*ḥannāṭ*). Later, he left that too and became a camel-fodder merchant (*khabbāṭ*), selling the mixture of leaves (*khabaṭ*) which camels eat. The same is true of Muslim al-Khabbāṭ[34] in whom the three attributes are also united. The authority Dāraquṭnī related that these attributes came together in these two individuals. God knows best.

---

27 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1400.

28 I have not succeeded in identifying this Musawwar.

29 Maʿn (d. 198/814) was one of the most prominent students of the *imām* Mālik; Dhahabī, *Siyar*, 9:304–6.

30 Hārūn al-Ḥammāl (171/788 or 172–243/858) was regarded as a reliable transmitter of ḥadīth; Dhahabī, *Siyar*, 12:115–16.

31 *Irshād*, 2:599–600.

32 Abū Jaʿfar Muḥammad b. Mihrān al-Jammāl al-Rāzī (d. 239/853) was considered one of the greatest ḥadīth transmitters of Khurāsān in his day; Dhahabī, *Siyar*, 11:143.

33 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):404–5, no. 2793, s.n. ʿĪsā b. Maysara al-Ghifārī; 405, no. 2794, s.n. ʿĪsā b. Abī ʿĪsā (see also note 3 on that page regarding ʿĪsā b. Maysara b. Hayyān); Ibn Abī Ḥātim, *Jarḥ*, 3(1):290, no. 1606, s.n. ʿĪsā b. Maysara al-Ghifārī.

34 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):260, no. 1097, s.n. Muslim al-Khayyāṭ al-Makkī; 272, no. 1152, s.n. Muslim b. Abī Muslim al-Khayyāṭ al-Makkī; Ibn Abī Ḥātim, *Jarḥ*, 4(1):196, no. 857, s.n. Muslim b. Abī Muslim al-Khayyāṭ al-Makkī.

Subcategory 2

The accurate pronunciation of homographs in the two *Ṣaḥīḥ*s or in those two books and Mālik's *Muwaṭṭa*ʾ in particular. For instance,

Bashshār the father of Bundār, Muḥammad b. Bashshār. The rest of those in the two books are "*Yasār*." Abū ʿAlī al-Ghassānī said this in his book. *Sayyār* b. Salāma[35] and Sayyār b. Abī Sayyār Wardān[36] appear in both of the *Ṣaḥīḥ*s. However, "Sayyār" is not in this exact shape, although it is similar.[37] God knows best.

Everything in the two *Ṣaḥīḥ*s and the *Muwaṭṭa*ʾ with the form of "*Bishr*" is pronounced "Bishr," with four exceptions and they are "*Busr*." They are the Companion ʿAbd Allāh b. Busr al-Māzinī, Busr b. Saʿīd,[38] Busr b. ʿUbayd Allāh al-Ḥaḍramī and Busr b. Miḥjan al-Dīlī.[39] For Ibn Miḥjan, "Bishr" is also given. Aḥmad b. Ṣāliḥ al-Miṣrī related the pronunciation "Bishr" from a number of Ibn Miḥjan's children and members of his tribe. Mālik and the majority of the experts gave the first version of the name [that is, "Busr"]. God knows best.

Everything in these books with the form of "*Bashīr*" is "Bashīr" with four exceptions. Two of them are "*Bushayr*" and they are Bushayr b. Kaʿb al-ʿAdawī[40] and Bushayr b. Yasār.[41] The third is *Yusayr* b. ʿAmr,[42] who is also called "Usayr." The fourth is Qaṭan b. *Nusayr*.[43] God knows best.

Everything in these books with the form "*Yazīd*" is "Yazīd," with three exceptions:

1. *Burayd* b. ʿAbd Allāh b. Abī Burda.[44]
2. Muḥammad b. ʿArʿara b. *al-Birind*:[45] In *Kitāb ʿUmdat al-muḥaddithīn*[46] (*The Ḥadīth Transmitters' Guide*) and elsewhere it is given as "Barand."

---

35 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):160; Ibn Abī Ḥātim, *Jarḥ*, 2(1):254.

36 Sayyār b. Wardān (d. 122/740) was famed for his piety; Dhahabī, *Siyar*, 5:391–2.

37 That is, the consonantal outline of "Sayyār" differs slightly from that of "Bashshār" and "Yasār."

38 The ascetic Busr b. Saʿīd died in the year 100/719; Dhahabī, *Siyar*, 4:594–5.

39 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):124; Ibn Abī Ḥātim, *Jarḥ*, 1(1):423–4.

40 Dhahabī, *Siyar*, 4:351, no. 131.

41 Dhahabī, *Siyar*, 4:591–2.

42 The Follower Yusayr died around the year 85/704. Shuʿba was the one who called him "Usayr"; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):422; Ibn Abī Ḥātim, *Jarḥ*, 4(2):308.

43 Abū ʿAbbād Qaṭan b. Nusayr al-Ghubarī al-Baṣrī was known as "al-Dhāriʿ" (the wine skin); Ibn Abī Ḥātim, *Jarḥ*, 3(2):138.

44 Burayd (d. ca. 140/757) was a controversial transmitter of ḥadīth; Dhahabī, *Siyar*, 6:251–2.

45 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):203; Ibn Abī Ḥātim, *Jarḥ*, 4(1):50–1.

46 The anthropomorphist Ḥanbalite Abū Muḥammad ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (541/1146–600/1203) was the author of this work; Ḥājjī Khalīfa, *Kashf*, 2:col. 1171.

The first pronunciation is more common and Ibn Mākūlā mentioned nothing else.

3. ʿAlī b. Hāshim b. *al-Barīd*.[47] God knows best.

Everything appearing in the books with the form of "*al-Barāʾ*" is "Barāʾ," except Abū *Maʿshar al-Barrāʾ*[48] and Abu ʾl-ʿĀliya al-Barrāʾ.[49] A "*barrāʾ*" is someone who fashions (*yabri*) lutes. God knows best.

In the two *Ṣaḥīḥ*s and *Muwaṭṭaʾ*, there is no "*Jāriya*," except Jāriya b. Qudāma[50] and Yazīd b. Jāriya.[51] The others are "*Ḥāritha*." God knows best.

In these books there is no "*Ḥarīz*," except Ḥarīz b. ʿUthmān al-Raḥabī al-Ḥimṣī[52] and the judge Abū Ḥarīz ʿAbd Allāh b. al-Ḥusayn,[53] the transmitter from ʿIkrima and others. The others are "*Jarīr*." Often they are confused with "*Ḥudayr*," and in these books the Ḥudayrs are the father of ʿImrān b. Ḥudayr[54] and the father of Zayd b. Ḥudayr[55] and Ziyād b. Ḥudayr.[56] God knows best.

In these books there is no "*Ḥirāsh*," except the father of Ribʿī b. Ḥirāsh.[57] The rest of those whose name takes this form are "*Khirāsh*." God knows best.

In these books there is no "Ḥaṣīn," except Abū Ḥaṣīn ʿUthmān b. ʿĀṣim al-Asadī.[58] The rest are "*Ḥusayn*." All of these are "Ḥusayn," except Abū Sāsān *Ḥuḍayn* b. al-Mundhir. God knows best.

Everything in these books with the form of "*Ḥāzim*" and "Abū Ḥāzim" is pronounced "Ḥāzim," except Abū Muʿāwiya Muḥammad b. *Khāzim* al-Ḍarīr. God knows best.

---

47 The Shiite transmitter ʿAlī b. Hāshim died around 180/796; Dhahabī, *Siyar*, 8:342–5.

48 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):385; Ibn Abī Ḥātim, *Jarḥ*, 4(2):234–5.

49 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):365–6, s.n. Ziyād; id., *Kunā*, 89; Ibn Abī Ḥātim, *Jarḥ*, 1(2):365–6, s.n. Ziyād.

50 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):237; Ibn Abī Ḥātim, *Jarḥ*, 1(1):520.

51 Ibn Abī Ḥātim, *Jarḥ*, 4(2):255, no. 1071; 2(1):558, no. 2526, s.n. Zayd b. Jāriya.

52 Although Ḥarīz (80/699–163/780) was rated a reliable transmitter of ḥadīth, there was a suspicion that he hated the caliph ʿAlī; Dhahabī, *Siyar*, 7:79–81.

53 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):72; Ibn Abī Ḥātim, *Jarḥ*, 2(2):34–5.

54 ʿImrān b. Ḥudayr was a Baṣran transmitter of ḥadīth who died in 149/766; Dhahabī, *Siyar*, 6:363–4.

55 In the works I consulted, I could find no entry on Ziyād's brother Zayd.

56 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):348–9; Ibn Abī Ḥātim, *Jarḥ*, 1(2):529.

57 It is said that the Follower Ribʿī b. Ḥirāsh never told a lie; Dhahabī, *Siyar*, 4:359–62.

58 Abū Ḥaṣīn (d. ca. 128/746) was a highly regarded Kūfan transmitter of ḥadīth; Dhahabī, *Siyar*, 5:412–17.

Those who appear in these books as "*Ḥabbān*" are Ḥabbān b. Munqidh[59] – who was the father of Wāsiʿ b. Ḥabbān,[60] the grandfather of Muḥammad b. Yaḥyā b. Ḥabbān[61] and the grandfather of Ḥabbān b. Wāsiʿ b. Ḥabbān[62] – and Ḥabbān b. Hilāl,[63] who is referred to with and without his lineage and who was a transmitter from Shuʿba [b. al-Ḥajjāj], Wuhayb [b. Khālid], Hammām b. Yaḥyā,[64] Abān b. Yazīd, Sulaymān b. al-Mughīra[65] and Abū ʿAwāna.[66] Those in these books who are "*Ḥibbān*" are Ḥibbān b. ʿAṭīya[67] and Ḥibbān b. Mūsā;[68] that is, the "Ḥibbān" who is referred to without a lineage as transmitting from ʿAbd Allāh – and "ʿAbd Allāh" here is ʿAbd Allāh b. al-Mubārak. The name of Ibn al-ʿAriqa[69] is also "Ḥibbān." The rest are "*Ḥayyān.*" God knows best.

Those who appear in these books as "*Khubayb*" are Khubyab b. ʿAdī,[70] Khubayb b. ʿAbd al-Raḥmān b. Khubayb b. Yasāf[71] – and he is the "Khubayb" referred to without any lineage as a transmitter from Ḥafṣ b. ʿĀṣim[72] and from ʿAbd Allāh b. Muḥammad b. Maʿn[73] – and Abū Khubayb ʿAbd Allāh b. al-Zubayr. The rest are "*Ḥabīb.*" God knows best.

In these books there is no "*Ḥukaym*" except Ḥukaym b. ʿAbd Allāh[74] and Ruzayq b. Ḥukaym.[75] God knows best.

Everything in these books written as "*Rabāḥ*" is "Rabāḥ," except Ziyād b. *Riyāḥ*[76] and he is Abū Qays, the transmitter from Abū Hurayra on the portents of the Day of Judgement and the dissolution of the unity of the Community. The

---

59 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:318.

60 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):190; Ibn Abī Ḥātim, *Jarḥ*, 4(2):48.

61 Muḥammad b. Yaḥyā died in 121/739; Dhahabī, *Siyar*, 5:186–7.

62 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):112; Ibn Abī Ḥātim, *Jarḥ*, 2(2):296–7.

63 Abū Ḥabīb Ḥabbān b. Hilāl al-Bāhilī (ca. 130/748–216/831) was a respected Baṣran transmitter of ḥadīth; Dhahabī, *Siyar*, 10:239–40.

64 Abū Bakr (or Abū ʿAbd Allāh) Hammām b. Yaḥyā b. Dīnār al-ʿAwdhī (d. 164/781) was a controversial Baṣran transmitter of ḥadīth; Dhahabī, *Siyar*, 7:296–301.

65 Sulaymān b. al-Mughīra (d. 165/782) was also a prominent transmitter of ḥadīth in al-Baṣra; Dhahabī, *Siyar*, 7:415–19.

66 Abū ʿAwāna al-Waḍḍāḥ b. ʿAbd Allāh (d. 176/792) also transmitted ḥadīth in al-Baṣra; Dhahabī, *Siyar*, 8:217–22.

67 I have not found an entry on this Ḥibbān in the sources I consulted.

68 Ḥibbān b. Mūsā b. Ḥibbān al-Dimashqī died in 231/846; Dhahabī, *Siyar*, 11:11.

69 I have not found any information about Ibn al-ʿAriqa.

70 Khubyab b. ʿAdī was a Companion; Dhahabī, *Siyar*, 1:246–9.

71 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):209; Ibn Abī Ḥātim, *Jarḥ*, 1(2):387.

72 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):359–60; Ibn Abī Ḥātim, *Jarḥ*, 1(2):184.

73 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):187; Ibn Abī Ḥātim, *Jarḥ*, 2(2):155.

74 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):94; Ibn Abī Ḥātim, *Jarḥ*, 1(2):286–7.

75 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):318–19; Ibn Abī Ḥātim, *Jarḥ*, 1(2):504.

76 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):351, s.n. Ziyād b. *Rabāḥ*; Ibn Abī Ḥātim, *Jarḥ*, 1(2):531.

majority of scholars pronounce it "Riyāḥ," although Bukhārī did give it both ways, "Rabāḥ" and "Riyāḥ." God knows best.

"*Zubayd*" and "*Zuyayd*" do not appear in the two *Ṣaḥīḥ*s, with the exception of Zubayd b. al-Ḥārith al-Yāmī.[77] In the *Muwaṭṭa*ʾ, there is only Zuyayd and he is Zuyayd b. al-Ṣalt.[78] God knows best.

There is a single "*Salīm*" in these books and he is Salīm b. Ḥayyān.[79] The rest are "*Sulaym.*" God knows best.

In these books are *Salm* b. Zarīr,[80] Salm b. Qutayba,[81] Salm b. Abi ʾl-Dhayyāl[82] and Salm b. ʿAbd al-Raḥmān.[83] The rest are "*Sālim.*" God knows best.

In these books are *Surayj* b. Yūnus,[84] Surayj b. al-Nuʿmān[85] and Aḥmad b. Abī Surayj.[86] The rest are "*Shurayh*" in these books. God knows best.

In these books are *Salmān* al-Fārisī, Salmān b. ʿĀmir,[87] Salmān al-Agharr[88] and ʿAbd al-Raḥmān b. Salmān.[89] The rest are "*Sulaymān.*" Abū Ḥāzim al-Ashjaʿī[90] – the transmitter from Abū Hurayra – and Abū Rajāʾ[91] – the client of Abū Qilāba – both bore the name "Salmān," but are referred to by their paidonymic. God knows best.

In these books "*Salima*" is ʿAmr b. Salima al-Jarmī,[92] the prayer leader of his people. The Banū Salima were a tribe of the Anṣārites. The rest are "*Salama.*"

---

77 Zubayd (d. 122/740) was famous for his asceticism; Dhahabī, *Siyar*, 5:296–8.

78 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):447–8; Ibn Abī Ḥātim, *Jarḥ*, 1(2):622.

79 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):213; Ibn Abī Ḥātim, *Jarḥ*, 2(1):314.

80 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):158; Ibn Abī Ḥātim, *Jarḥ*, 2(1):264.

81 The ḥadīth transmitter Abū Qutayba Salm b. Qutayba al-Khurāsānī died in 200/816; Dhahabī, *Siyar*, 9:308–9.

82 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):159; Ibn Abī Ḥātim, *Jarḥ*, 2(1):265–6.

83 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):156, no. 2310; Ibn Abī Ḥātim, *Jarḥ*, 2(1):263–4.

84 Abu ʾl-Ḥārith Surayj b. Yūnus al-Marwazī died in 235/849; Dhahabī, *Siyar*, 11:146–7.

85 Abu ʾl-Ḥusayn (or Abu ʾl-Ḥasan) Surayj b. al-Nuʿmān b. Marwān al-Baghdādī died in 217/833; Dhahabī, *Siyar*, 10:219–20.

86 Abū Jaʿfar Aḥmad b. Abī Surayj ʿUmar al-Rāzī died around the year 240/854 at over 80 years of age; Dhahabī, *Siyar*, 11:552.

87 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):136; Ibn Abī Ḥātim, *Jarḥ*, 2(1):297.

88 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):137; Ibn Abī Ḥātim, *Jarḥ*, 2(1):297.

89 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):294; Ibn Abī Ḥātim, *Jarḥ*, 2(2):241–2.

90 Abū Ḥāzim al-Ashjaʿī (d. ca. 100/719) was a prolific transmitter from Abū Hurayra; Dhahabī, *Siyar*, 5:7–8.

91 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):139; Ibn Abī Ḥātim, *Jarḥ*, 2(1):299.

92 The Companion Abū Burayd (or Abū Yazīd) ʿAmr b. Salima al-Jarmī settled in al-Baṣra where he died in 85/704; Dhahabī, *Siyar*, 3:523–4.

However, "ʿAbd al-Khāliq b. Salama"[93] in the book of Muslim is given there as both "Salima" and "Salama." God knows best.

These books include *Sinān* b. Abī Sinān al-Duʾalī, Sinān b. Salama,[94] Abū Rabīʿa Sinan,[95] Aḥmad b. Sinān, Umm Sinān[96] and Abū Sinān Ḍirār b. Murra al-Shaybānī.[97] The others are "*Shaybān*." God knows best.

There is no "*ʿAbīda*" in these three books, except ʿAbīda al-Salmānī, ʿAbīda b. Ḥumayd,[98] ʿAbīda b. Sufyān[99] and ʿĀmir b. ʿAbīda al-Bāhilī.[100] Everyone else is "*ʿUbayda*." God knows best.

"*ʿUbayd*" is pronounced "ʿUbayd" wherever it occurs in these books.

Likewise, "*ʿUbāda*" is pronounced "ʿUbāda" wherever it occurs, except in the case of Muḥammad b. *ʿAbāda* al-Wāsiṭī,[101] one of the teachers of Bukhārī. God knows best.

"*ʿAbda*" is pronounced "ʿAbda" wherever it occurs in these books, except in the case of ʿĀmir b. *ʿAbada*[102] – who is mentioned in the introduction to Muslim's book – and Bajāla b. ʿAbada.[103] However, there is disagreement regarding them. Some also give them as "ʿAbda." Some of the transmitters of Muslim's book have "ʿĀmir b. *ʿAbd*" and that is incorrect. God knows best.

In these books "*ʿAbbād*" is pronounced "ʿAbbād," except in the case of Qays b. *ʿUbād*. God knows best.

There is no "*ʿUqayl*" in these books, except ʿUqayl b. Khālid,[104] Yaḥyā b. ʿUqayl,[105] and Banū ʿUqayl for the tribe. The rest are "*ʿAqīl*." God knows best.

---

93 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):125; Ibn Abī Ḥātim, *Jarḥ*, 3(1):36–7.
94 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):162; Ibn Abī Ḥātim, *Jarḥ*, 2(1):250.
95 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):164; Ibn Abī Ḥātim, *Jarḥ*, 2(1):251–2.
96 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1941.
97 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):339; Ibn Abī Ḥātim, *Jarḥ*, 2(1):465.
98 Abū ʿAbd al-Raḥmān ʿAbīda b. Ḥumayd b. Ṣuhayb al-Kūfī (107/725–190/806) was a highly regarded transmitter of ḥadīth; Dhahabī, *Siyar*, 8:508–10.
99 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):82; Ibn Abī Ḥātim, *Jarḥ*, 3(1):91.
100 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):455; Ibn Abī Ḥātim, *Jarḥ*, 3(1):327.
101 Dhahabī, *al-Kāshif fī maʿrifat man lahū riwāya fī ʾl-kutub al-sitta*, 3 vols (Cairo, 1392/1972), 3:57–8.
102 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):452, no. 2963; id., *Kunā*, 86, s.n. Abū Iyās al-Bajalī; Ibn Abī Ḥātim, *Jarḥ*, 3(1):327.
103 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):146, s.n. Bajāla b. *ʿAbd*; Ibn Abī Ḥātim, *Jarḥ*, 1(1):437, s.n. Bajāla b. *ʿAbd*.
104 The respected transmitter Abū Khālid ʿUqayl b. Khālid al-Aylī died in al-Fusṭāṭ in Egypt around the year 144/761; Dhahabī, *Siyar*, 6:301-3.
105 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):292; Ibn Abī Ḥātim, *Jarḥ*, 4(2):176.

There is no "*Wāfid*" at all in these books. Every instance in them is "*Wāqid*." God knows best.

Gentilics

The expert al-Qāḍī ʿIyāḍ said that these books do not contain an "*Ubullī*" and everything with this form is to be pronounced "*Aylī*." In fact, Muslim related many ḥadīth from Shaybān b. Farrūkh[106] and he is "Ubullī." However, as he nowhere in Muslim's work appears with the gentilic, ʿIyāḍ cannot be faulted. God knows best.

In the two *Ṣaḥīḥ*s we do not know of an "*al-Bazzār*," except Khalaf b. Hishām al-Bazzār[107] and al-Ḥasan b. al-Ṣabbāḥ al-Bazzār.[108] Muḥammad b. al-Ṣabbāḥ *al-Bazzāz*[109] and everyone else in the two books are "al-Bazzāz." God knows best.

There are only three people with the gentilic "*Naṣrī*" in the two *Ṣaḥīḥ*s and the *Muwaṭṭaʾ*. They are Mālik b. Aws b. al-Ḥadathān al-Naṣrī,[110] ʿAbd al-Wāḥid b. ʿAbd Allāh al-Naṣrī[111] and Sālim, the client of the Naṣrīs. The rest of the names in those books with this form are "*Baṣrī*." God knows best.

In these books there is only a single "*Tawwazī*" and he is Abū Yaʿlā Muḥammad b. al-Ṣalt al-Tawwazī,[112] who appears in the book of Bukhārī in the chapter on apostacy. Everyone else is "*Thawrī*," including Abū Yaʿlā Mundhir b. Yaʿlā al-Thawrī,[113] whose ḥadīth both Bukhārī and Muslim included. God knows best.

Saʿīd *al-Jurayrī*,[114] ʿAbbās al-Jurayrī[115] and the Jurayrī who is not further named but who transmitted from Abū Naḍra[116] are the only ones having this gentilic in

106 Abū Muḥammad Shaybān b. Abī Shayba Farrūkh (140/757–236/851) was one of the most elevated transmitters of his day; Dhahabī, *Siyar*, 11:101–2.

107 Khalaf b. Hishām (150/767–229/844) was an expert in the Qurʾān; Dhahabī, *Siyar*, 10:576–80.

108 Bukhārī says that al-Ḥasan b. al-Ṣabbāḥ died in 249/863; Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):295; Ibn Abī Ḥātim, *Jarḥ*, 1(2):19.

109 Abū Jaʿfar Muḥammad b. al-Ṣabbāḥ al-Dūlābī (151/768–227/841) is best known for the *Sunan* he composed; Dhahabī, *Siyar*, 10:670–72.

110 Mālik b. Aws was born before the advent of Islam and died in the year 92/711; Dhahabī, *Siyar*, 4:171–2.

111 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(2):55; Ibn Abī Ḥātim, *Jarḥ*, 3(1):22.

112 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):118; Ibn Abī Ḥātim, *Jarḥ*, 3(2):289.

113 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):357; Ibn Abī Ḥātim, *Jarḥ*, 4(1):242.

114 Aḥmad b. Ḥanbal described Abū Masʿūd Saʿīd b. Iyās al-Jurayrī (d. 144/761) as "*the* ḥadīth transmitter of al-Baṣra;" Dhahabī, *Siyar*, 6:153–6.

115 Abū Muḥammad ʿAbbās b. Farrūkh al-Jurayrī al-Baṣrī; Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):4; Ibn Abī Ḥātim, *Jarḥ*, 3(1):211–12.

116 Dhahabī claimed that Saʿīd al-Jurayrī transmitted ḥadīth from Abū Naḍra al-Mundhir b. Mālik al-ʿAbdī (d. 108/726 or 107); *Siyar*, 4:529–32.

these books. These works also contain a "*Ḥarīrī*," namely Yaḥyā b. Bishr,[117] the teacher of Bukhārī and Muslim. God knows best. They also contain a "*Jarīrī*," namely Yaḥyā b. Ayyūb al-Jarīrī[118] in the book of Bukhārī, one of the descendants of Jarīr b. ʿAbd Allāh [al-Bajalī].

"*Jārī*" in these books is a single individual and he is the Saʿd[119] whose gentilic refers to al-Jār, a seaport on the coast of Medina, by Judda [that is, modern-day Jidda]. God knows best. Everyone else is "*Ḥārithī*." God knows best.

"*Ḥizāmī*" is pronounced "Ḥizāmī" wherever it occurs. God knows best.

"*Salamī*," when it is applied to an Anṣārite, is "Salamī," a gentilic referring to the Banū Salima. Jābir b. ʿAbd Allāh and Abū Qatāda are representatives of them. The experts in the Arabic language pronounce the gentilic form "Salamī," like "Namarī," "Ṣadafī" and similar ones. Most of the scholars of ḥadīth pronounce it "Salimī" – in accordance with the original name [that is, Salima] – and that is a solecism. God knows best.

"*Ḥamadhānī*" does not occur in the two *Ṣaḥīḥ*s and the *Muwaṭṭaʾ*. Everything in them with this shape is "*Hamdānī*." Abū Naṣr b. Mākūlā has said, "Hamdānī: Among the ancients 'Hamdānī' predominated and among the moderns 'Ḥamadhānī' is more common." He is right. God knows best.

This is merely an outline. If a student were to travel to study this material, it would be a worthwhile journey, God – He is exalted – willing. It is the duty of the ḥadīthologist to commit these homographs to the inmost part of his being. Regarding some of them there is a threat of undoing some of the previously mentioned unique names. I relied on the book of al-Qāḍī ʿIyāḍ[120] for some of them. I seek refuge in God for this and for all of my affairs. He – be He praised – knows best.

---

117 Abū Zakarīyāʾ Yaḥyā b. Bishr al-Ḥarīrī was a merchant who died in al-Kūfa in 229/844 (or 227); Dhahabī, *Siyar*, 10:647–8.

118 Yaḥyā b. Ayyūb al-Jarīrī died around the year 160/777; Dhahabī, *Siyar*, 8:10.

119 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):66; Ibn Abī Ḥātim, *Jarḥ*, 2(1):96.

120 This would seem to be a reference to *Mashāriq al-anwār*.

Category 54

HOMONYMIC NAMES, GENTILICS, AND SO FORTH

(Maʿrifat al-muttafiq wa-'l-muftariq min al-asmāʾ wa-'l-ansāb wa-naḥwihā)

This Category concerns the names and gentilics which are pronounced and written the same. This is in contrast to the previous Category, in which the names and gentilics had the same written form but differed in pronunciation. In the study of theoretical law, this phenomenon comes under the rubric of what is called "shared" (*mushtarak*). More than one of the greats has erred because of it and "sharing" remains a breeding ground of mistakes in every discipline. Al-Khaṭīb has a book on it, *Kitāb al-Muttafiq wa-'l-muftariq* (*Homonyms*), which, despite its ample size, does not exhaustively treat the subcategories which I will mention, God – He is exalted – willing.

1. Different people who share the same name and whose fathers share the same name: an example of this is "al-Khalīl b. Aḥmad." There are six of them and al-Khaṭīb missed the last four.

The first of them was the Baṣran grammarian and inventor of prosody. He transmitted ḥadīth from ʿĀṣim al-Aḥwal and others. Abu 'l-ʿAbbās al-Mubarrad said, "If someone searched, he would not find anyone after our Prophet (Peace be upon him) whose name was 'Aḥmad' before the father of al-Khalīl b. Aḥmad." The historian Abū Bakr [b. Abī Khaythama] stated that he still heard the genealogists and secular historians saying that they do not know of anyone earlier. "Abu 'l-Safar Saʿīd b. Aḥmad" was cited against al-Mubarrad – on the basis of the statement of Yaḥyā b. Maʿīn regarding the name of his father – and he was earlier. Al-Mubarrad responded that most scholars say that he was "Saʿīd b. *Yuḥmid*." God knows best.

The second was Abū Bishr al-Muzanī,[1] also a Baṣran. He transmitted ḥadīth from al-Mustanīr b. Akhḍar[2] from Muʿāwiya b. Qurra. Al-ʿAbbās [b. ʿAbd al-ʿAẓīm] al-ʿAnbarī and a number of others related from him.

The third was an Isfahani[3] who related ḥadīth from Rawḥ b. ʿUbāda.[4]

---

1 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):200; Ibn Abī Ḥātim, *Jarḥ*, 1(2):380, no. 1735.

2 Although both Bukhārī and Ibn Abī Ḥātim mentioned this individual in their entry on this al-Khalīl b. Aḥmad, they do not seem to have provided an entry for him.

3 This would appear to be the Abu 'l-ʿAbbās al-Khalīl b. *Muḥammad* al-ʿIjlī who transmitted ḥadīth from Rawḥ b. ʿUbāda; Abū Nuʿaym al-Iṣbahānī, *Kitāb Dhikr akhbār Iṣbahān*, 1:307–8.

4 Abū Muḥammad Rawḥ b. ʿUbāda al-Qaysī al-Baṣrī (d. 205/820) knew an enormous number of ḥadīth and wrote several works on religious subjects; Sezgin, *GAS*, 1:39–40.

The fourth was Abū Saʿīd al-Sijzī,[5] the famous Ḥanafite judge and legal scholar in Khurāsān. He transmitted ḥadīth from [Abū Bakr] b. Khuzayma, Ibn Ṣāʿid,[6] [Abu 'l-Qāsim ʿAbd Allāh b. Muḥammad] al-Baghawī and other expert transmitters of ḥadīth.

The fifth was the judge Abū Saʿīd al-Bustī al-Muhallabī.[7] He was an excellent man who related ḥadīth from the aforementioned al-Khalīl al-Sijzī. He transmitted Ibn Abī Khaythama's *Taʾrīkh* (*History*) from Aḥmad b. al-Muẓaffar al-Bakrī[8] as well as ḥadīth from other scholars. The expert Bayhaqī related ḥadīth from him.

The sixth was also an Abu 'l-Saʿīd al-Bustī but he was "al-Shāfiʿī."[9] He was an excellent man and active in several disciplines. He traveled to Andalusia and transmitted ḥadīth. He was born in 360 [971 AD]. He related from Abū Ḥāmid al-Isfarayīnī[10] and others. Abu 'l-ʿAbbās al-ʿUdhrī[11] and others transmitted ḥadīth from him. God knows best.

2. Different people who share the same name, whose fathers share the same name and whose grandfathers or even earlier ancestors share the same name: one example of this is "Aḥmad b. Jaʿfar b. Ḥamdān." There were four of them, all living in the same era.[12]

One of them was Abū Bakr al-Qaṭīʿī al-Baghdādī,[13] the transmitter from ʿAbd Allāh b. Aḥmad b. Ḥanbal.

The second was Abū Bakr al-Saqaṭī al-Baṣrī,[14] who also relates ḥadīth from an "ʿAbd Allāh b. Aḥmad," but in this case he is ʿAbd Allāh b. Aḥmad b. Ibrāhīm al-Dawraqī.[15]

---

5 This al-Khalīl b. Aḥmad was born in 289/902 and died in Farghāna in 378/988. He served as judge in Samarqand and was one of the most prominent Ḥanafite figures of his day; Dhahabī, *Siyar*, 16:437–9.

6 Abū Muḥammad Yaḥyā b. Muḥammad b. Ṣāʿid al-Baghdādī (228/842–318/930) was one of the great ḥadīth experts in Baghdad; Sezgin, *GAS*, 1:176.

7 I could not find this al-Khalīl b. Aḥmad in the sources I consulted.

8 I have been unable to locate any information about this individual.

9 I have found no information about this figure.

10 Abū Ḥāmid Aḥmad b. Abī Ṭāhir Muḥammad al-Isfarayīnī (344/955–406/1016) was the head of the Shāfiʿites in Baghdad; Dhahabī, *Siyar*, 17:193–7.

11 Abu 'l-ʿAbbās Aḥmad b. ʿUmar b. Anas al-ʿUdhrī (393/1003–478/1085) was an Andalusian scholar who spent eight years in Mecca; Dhahabī, *Siyar*, 18:567–8.

12 Contemporaries sharing the same name were accorded special attention because they could not be distinguished by their relative place in isnāds.

13 Aḥmad b. Mālik al-Qaṭīʿī (d. 368/979) was best known for transmitting Aḥmad b. Ḥanbal's *Musnad* from his son ʿAbd Allāh; Sezgin, *GAS*, 1:200.

14 I could not find this Aḥmad b. Mālik in the sources I consulted.

15 The ḥadīth transmitter Ibn al-Dawraqī died in 276/889; Dhahabī, *Siyar*, 13:153–4.

> The third was a Dīnawarī[16] who related ḥadīth from ʿAbd Allāh b. Muḥammad b. Sinān[17] from Muḥammad b. Kathīr, the student of Sufyān al-Thawrī.
>
> The fourth was a Ṭarsūsī[18] who related the *Taʾrīkh* (*History*) of Muḥammad b. ʿĪsā [b.] al-Ṭabbāʿ[19] from ʿAbd Allāh b. Jābir al-Ṭarsūsī.[20]

Another example of this is "Muḥammad b. Yaʿqūb b. Yūsuf al-Nīsābūrī." There were two of them, both in the same era. Abū ʿAbd Allāh al-Ḥākim and others relate ḥadīth from both of them. One of them was known as Abu 'l-ʿAbbās al-Aṣamm[21] and the other was Abū ʿAbd Allāh b. al-Akhram al-Shaybānī, and he – not the first – is known as "al-Ḥāfiẓ." God knows best.

3. Instances of different people sharing both the same paidonymic and gentilic: an example of this is "Abū ʿImrān al-Jawnī." There were two. One of them was the Follower ʿAbd al-Malik b. Ḥabīb[22] and the name of the second was Mūsā b. Sahl,[23] a Baṣran who lived in Baghdad and related ḥadīth from Hishām b. ʿAmmār and others. Daʿlaj b. Aḥmad[24] and others transmitted from him.

"Abū Bakr b. ʿAyyāsh" is a similar case. There were three of them.

> The first is the Qurʾān reciter and transmitter of ḥadīth. The difference of opinion regarding his name (*ism*) has already been mentioned.[25]
>
> The second is Abū Bakr b. ʿAyyāsh al-Ḥimṣī, from whom Jaʿfar b. ʿAbd al-Wāḥid al-Hāshimī[26] transmitted ḥadīth. He is "unknown" and Jaʿfar was not reliable.
>
> The third is Abū Bakr b. ʿAyyāsh al-Sulamī al-Bājaddāʾī,[27] the author of *Kitāb Gharīb al-ḥadīth* (*Rare Words in the Ḥadīth*). His name is

16 I have not located this person.

17 I have not located ʿAbd Allāh b. Muḥammad b. Sinān in any of the sources I consulted.

18 I have no information on this individual.

19 Abū Jaʿfar Muḥammad b. ʿĪsā al-Ṭabbāʿ al-Baghdādī (d. 224/839), the brother of Isḥāq, is said to have known around forty thousand ḥadīth; Dhahabī, *Siyar*, 10:386–9.

20 I have not located any information on this person.

21 As a boy, Abu 'l-ʿAbbās al-Aṣamm (247/861–346/957) traveled extensively with his father to study ḥadīth and eventually became one of the foremost experts of his era; Sezgin, *GAS*, 1:186.

22 The ḥadīth of this Abū ʿImrān al-Jawnī (d. 123/741 or 128) are found in most of the major collections; Dhahabī, *Siyar*, 5:255–6.

23 Mūsā b. Sahl died in 307/919 at an advanced age; Dhahabī, *Siyar*, 14:261.

24 Abū Muḥammad Daʿlaj b. Aḥmad al-Sijistānī (ca. 259/873–351/962) was a wealthy merchant who gained an impressive reputation in the field of ḥadīth; Sezgin, *GAS*, 1:188.

25 See above, p. 253.

26 Ibn Abī Ḥātim, *Jarḥ*, 1(1):483–4.

27 Abū Bakr al-Ḥusayn b. ʿAyyāsh al-Sulamī al-Bājaddāʾī (d. 204/820) was a poorly known transmitter of ḥadīth; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, 12 vols (Hyderabad, 1325–7), 2:362–3.

Ḥusayn b. ʿAyyāsh and he died in 204 [820 AD] in Bājaddā [a village near Baghdad]. ʿAlī b. Jamīl al-Raqqī[28] and others related ḥadīth from him. God knows best.

4. The reverse of the previous type: an example of this is "Ṣāliḥ b. Abī Ṣāliḥ." There were four of them.

One[29] of them was the client of al-Tawʾama bint Umayya b. Khalaf.[30]

The second was the son of Abū Ṣāliḥ Dhakwān al-Sammān [al-Zayyāt], the transmitter from Abū Hurayra.

The third was Ṣāliḥ b. Abī Ṣāliḥ al-Sadūsī.[31] He related ḥadīth from ʿAlī and ʿĀʾisha and Khallād b. ʿUmar[32] transmitted from him.

The fourth was Ṣāliḥ b. Abī Ṣāliḥ,[33] the client of ʿAmr b. Ḥurayth.[34] He related ḥadīth from Abū Hurayra and [the Qurʾān reciter and transmitter of ḥadīth] Abū Bakr b. ʿAyyāsh transmitted from him. God knows best.

5. Different people who share their name, the name of their father and their gentilic: an example of this is "Muḥammad b. ʿAbd Allāh al-Anṣārī." There were two in nearly the same generation. One of them was the famous Anṣārite, the judge Abū ʿAbd Allāh, from whom Bukhārī and many others related ḥadīth. The paidonymic of the second[35] was Abū Salama and he was weak in ḥadīth. God knows best.

6. Cases of "sharing" in regard to the name or the paidonymic alone, which are nevertheless equivocal because these individuals are not referred to by any other part of their name: an example of this is what we heard from the expert and judge Ibn Khallād: "When ʿĀrim [that is, Abu 'l-Nuʿmān Muḥammad b. al-Faḍl al-Sadūsī] and Sulaymān b. Ḥarb[36] say, 'Ḥammād transmitted to us,' it is Ḥammād b. Zayd. When [Mūsā b. Ismāʿīl] al-Tabūdhakī and al-Ḥajjāj

---

28 This is another name I was unable to identify.

29 The *ism* of his father was Nabhān; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):291–2; Ibn Abī Ḥātim, *Jarḥ*, 2(1):416–18.

30 She seems to have been known only for her relationship to Ṣāliḥ.

31 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):283, no. 2824; Ibn Abī Ḥātim, *Jarḥ*, 2(1):406.

32 I have not found this person in the works I consulted.

33 The *ism* of his father is given as Mihrān; Bukhārī, *al-Taʾrīkh al-kabīr*, 2(2):283, no. 2823; Ibn Abī Ḥātim, *Jarḥ*, 2(1):413, no. 1814.

34 The Companion Abū Saʿīd ʿAmr b. Ḥurayth died in al-Kūfa in 85; Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1172.

35 Ibn Ḥibbān, *Majrūḥīn*, 2:266–7.

36 For about five years, Abū Ayyūb Sulaymān b. Ḥarb al-Wāshiḥī (140/757–224/839) served as a judge in Mecca; Dhahabī, *Siyar*, 10:330–4.

b. Minhāl[37] say, 'Ḥammād informed us,' it is Ḥammād b. Salama. When ʿAffān says, 'Ḥammād informed us,' it can be either of them."[38] Then I found the report from Muḥammad b. Yaḥyā al-Dhuhlī[39] in which ʿAffān [b. Muslim] said, "When I say to you, 'Ḥammād informed us,' and I do not give the name of his father, it is Ibn Salama." With the exception of the remarks on Tabūdhakī, Muḥammad b. Yaḥyā said what Ibn Khallād said.

Similar to that is what we heard regarding Salama b. Sulaymān[40] to the effect that he transmitted ḥadīth one day and said, "ʿAbd Allāh told us." He was asked, "The son of whom?" He said, "God be praised! Will you not be satisfied until I say for every ḥadīth, 'Abū ʿAbd al-Raḥmān ʿAbd Allāh b. al-Mubārak al-Ḥanẓalī, who lived in Sikkat Ṣughd, informed us'?" Then Salama said, "When 'ʿAbd Allāh' is mentioned in Mecca, it is Ibn al-Zubayr. When 'ʿAbd Allāh' is mentioned in Medina, it is Ibn ʿUmar. When 'ʿAbd Allāh' is mentioned in al-Kūfa, it is Ibn Masʿūd. When 'ʿAbd Allāh' is mentioned in al-Baṣra, it is Ibn ʿAbbās. When 'ʿAbd Allāh' is mentioned in Khurāsān, it is Ibn al-Mubārak." The expert Abū Yaʿlā al-Khalīlī al-Qazwīnī said, "When an Egyptian says, 'from ʿAbd Allāh,' without naming the man's father, it is Ibn ʿAmr; that is, [ʿAmr] b. al-ʿĀṣ. When a Meccan says, 'from ʿAbd Allāh,' without naming the father, it is Ibn ʿAbbās."

Another case is "Abu 'l-Ḥamza" from Ibn ʿAbbās, when the paidonymic is given without further specification. One expert said that Shuʿba related from seven "Abū Ḥamzas" from Ibn ʿAbbās. All of them are "Abū Ḥamza" except one and he is Abū *Jamra* Naṣr b. ʿImrān al-Ḍubaʿī.[41] They can be distinguished when Shuʿba says just, "from Abū Ḥamza [that is, Jamra] from Ibn ʿAbbās." Then it is from Naṣr b. ʿImrān. When he relates from the other "Abū Ḥamzas," he mentions their names and lineages.[42] God knows best.

7. Homonyms in regard to the gentilic alone: one example of this is "Āmulī." It may be the gentilic referring to the city of Āmul in Ṭabarastān. Abū Saʿd al-Samʿānī said, "Most of the scholars of Ṭabarastān are from Āmul."[43] Or it may be the gentilic referring to Āmul by the river Jayḥūn. The gentilic of ʿAbd Allāh b. Ḥammād al-Āmulī[44] refers to this Āmul. Bukhārī related ḥadīth from him

37 Abū Muḥammad al-Ḥajjāj b. Minhāl al-Anmāṭī was a Baṣran ḥadīth transmitter who died in either 216/831 or 217; Dhahabī, *Siyar*, 10:352–4.

38 *Muḥaddith al-fāṣil*, 284.

39 Abū ʿAbd Allāh Muḥammad b. Yaḥyā al-Dhuhlī al-Nīsābūrī (ca. 170/787–258/872) was called "the leader of the ḥadīth scholars of Khurāsān;" Dhahabī, *Siyar*, 12:273–85.

40 Very little seems to have been known about Salama b. Sulaymān (d. ca. 200/816); Dhahabī, *Siyar*, 9:433.

41 Abū Jamra was a Baṣran ḥadīth transmitter who died around 127/745; Dhahabī, *Siyar*, 5:243–4.

42 The consonantal skeletons of "Abū Ḥamza" and "Abū Jamra" are identical; thus, when the student encountered these paidonymics in a written text, he could not distinguish them. Of course, when Shuʿba originally recited the ḥadīth, he pronounced them differently.

43 *Ansāb*, 1:67.

44 ʿAbd Allāh b. Ḥammād died in either 273/886 or 269; Dhahabī, *Siyar*, 12:611.

in his *Ṣaḥīḥ*. The North Africans Abū ʿAlī al-Ghassānī and later al-Qāḍī ʿIyāḍ are incorrect in saying that his paidonymic refers to Āmul in Ṭabarastān. God knows best.

Another instance of that is "Ḥanafī." This may be the gentilic referring to the tribe of the Banū Ḥanīfa. Or it may be the gentilic referring to the legal school of Abū Ḥanīfa. The bearers of both of these gentilics are numerous and well known. Muḥammad b. Ṭāhir al-Maqdisī [that is, Ibn al-Qaysarānī], many scholars of ḥadīth and others used to make a distinction between the two meanings of the gentilic, saying in reference to the legal school, "Ḥanīfī." I have only come across one grammarian, the authority Abū Bakr b. al-Anbārī,[45] who endorsed that. He did so in his book *al-Kāfī*. Muḥammad b. Ṭāhir [that is, Ibn al-Qaysarānī) has a book entitled *Kitāb al-Ansāb al-muttafiqa*[46] (*Homonymic Gentilics*) on this type of homonym.

Beyond these types there are others which we need not mention. Homonyms do not exist without something to clarify them. The intended individual is sometimes uncovered by the examination of his transmissions. Often he is distinguished in some of them. Sometimes his identity is uncovered by examination of the condition of his student and his teacher. Occasionally scholars venture an opinion in that regard on the basis of a shaky guess.

> One day al-Qāsim al-Muṭarriz[47] transmitted a ḥadīth from Abū Hammām[48] – or someone else – from al-Walīd b. Muslim from Sufyān. The expert Abū Ṭālib b. Naṣr asked him, "Who is this 'Sufyān'?" He said, "This is Sufyān al-Thawrī." Abū Ṭālib said to him, "On the contrary, he is Sufyān b. ʿUyayna." Al-Muṭarriz asked him, "On what basis do you say that?" He said, "Because al-Walīd related only a few well-documented ḥadīth from Thawrī while he was 'full' of Ibn ʿUyayna." God knows best.

---

45 Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (271/885–327/939) was a renowned grammarian who lived in Baghdad; Sezgin, *GAS*, 8:151–4; 9:144–7.

46 *Kitāb al-Ansāb al-muttafiqa fī 'l-khaṭṭ al-mutamāthila fī 'l-naqṭ wa-'l-ḍabṭ*, ed. Kamāl Yūsuf al-Ḥūt (Beirut, 1411/1991), 57.

47 Abū Bakr al-Qāsim b. Zakarīyāʾ al-Baghdādī al-Muṭarriz (ca. 220/835–305/917) composed several works on ḥadīth; Sezgin, *GAS*, 1:170.

48 The transmitter Abū Hammām al-Walīd b. Abī Badr Shujāʿ (d. 243/857) is said to have collected a hundred thousand ḥadīth from reliable transmitters; Dhahabī, *Siyar*, 12:23–4.

Category 55

A Category Composed of the Two Previous Categories

(Nawʿ yatarakkabu min al-nawʿayn alladhayni qablahū)

This Category consists of the instances in which the homonymy mentioned in the Category which we just finished occurs in the names of two individuals or the paidonymics which they are known by and the homography discussed in the Category before that occurs in their lineages or gentilics; or it consists of the reverse, with their names being homographic while their gentilics or their lineages, either in terms of names or paidonymics, are homonymic. In this regard, words which are similar and resemble one another are counted as homographs, even if they differ in some of their letters when written. Al-Khaṭīb composed a book on this subject, which he entitled *Kitāb Talkhīṣ al-mutashābih fī 'l-rasm*[1] (*Summary of the Names which Resemble One Another in Written Form*), and it is one of his finest books. However, the title he gave his book does not indicate as clearly as ours what its subject is.

One of the examples of the first form:

> *Mūsā b. ʿAlī* and *Mūsā b. ʿUlayy*: there are a number of the first, including Abū ʿĪsā al-Khuttalī[2] from whom the Qurʾān reciter Abū Bakr b. Miqsam,[3] Abū ʿAlī [b.] al-Ṣawwāf[4] and others related ḥadīth. The second is Mūsā b. ʿUlayy b. Rabāḥ al-Lakhmī al-Miṣrī,[5] whose father's name is known to be "ʿUlayy." On the other hand, we heard that he forbade people to call him "ʿUlayy." It is said that the Egyptians used to pronounce it "ʿAlī" for that reason and the Iraqis used to pronounce it "ʿUlayy." One expert used to say that "ʿAlī" was his name and "ʿUlayy" (little ʿAlī) was his nickname. God knows best.

An example of homonymy in the name or paidonymic with homography in the gentilic:

> *Muḥammad b. ʿAbd Allāh al-Mukharrimī*[6] was a famous transmitter of ḥadīth. His gentilic refers to the Mukharrim section of Baghdad.

---

1 Ed. Sukayna al-Shihābī, 2 vols (Damascus, 1985).

2 Not much seems to have been known about this transmitter. See Samʿānī, *Ansāb*, 2:322.

3 Abū Bakr Muḥammad b. al-Ḥasan b. Yaʿqūb al-Baghdādī al-ʿAṭṭār (265/879–354/965), known as Ibn Miqsam, wrote a number of books on the Qurʾān; Brockelmann, *GAL*, *Suppl.*, 1:183

4 Abū ʿAlī Muḥammad b. Aḥmad al-Baghdādī (270/884–359/970), known as Ibn al-Ṣawwāf, was a highly praised transmitter of ḥadīth; Dhahabī, *Siyar*, 16:184–6.

5 Mūsā b. ʿUlayy b. Rabāḥ (ca. 90/709–163/780) ruled Egypt for the ʿAbbāsid caliph Manṣūr; Dhahabī, *Siyar*, 7:411–12.

6 Al-Khaṭīb al-Baghdādī described Mukharrimī (ca. 170/787–254/868) as "one of the most knowledgeable people in reports and most learned in ḥadīth"; *Taʾrīkh Baghdād*, 5:423.

Muḥammad b. ʿAbd Allāh al-Makhramī[7] was not famous. He related ḥadīth from the *imām* Shāfiʿī. God knows best.

A case in which the names are similar and resemble each other despite some difference in their shape:

Thawr b. Yazīd al-Kalāʿī al-Shāmī[8] and *Thawr b. Zayd* al-Dīlī al-Madanī:[9] the second is the one from whom Mālik related and his ḥadīth are present in both of the *Ṣaḥīḥ*s. The ḥadīth of the first are found only in Muslim. God knows best.

An example of homonymy in the paidonymic and homography in the gentilic:

Abū ʿAmr al-Shaybānī and *Abū ʿAmr al-Saybānī* were two Followers who differ in that the first is "Shaybānī" and the second is "Saybānī." The name of the first is "Saʿd b. Iyās" and the lexicographer Abū ʿAmr al-Shaybānī, that is, Isḥāq b. Mirār,[10] shares his paidonymic and gentilic. The name of the second is "Zurʿa" and he is the father of Yaḥyā b. Abī ʿAmr al-Saybānī al-Shāmī.[11] God knows best.

Various examples of the second subcategory – which is the reverse of the first:

ʿAmr b. Zarāra and *ʿUmar b. Zarāra*: there are a number of the first, including Abū Muḥammad al-Nīsābūrī,[12] from whom Muslim related ḥadīth. The second is known as "al-Ḥadathī"[13] and he is the one from whom [Abu 'l-Qāsim] al-Baghawī al-Maniʿī transmits ḥadīth. We read in Dāraquṭnī that he was from a city on the Byzantine frontier called "al-Ḥadath." We heard from the expert Abū Aḥmad al-Ḥākim [al-Kabīr] that he was one of the inhabitants of the town of al-Ḥaditha [in northern Iraq] and his gentilic refers to it. God knows best.

ʿUbayd Allāh b. Abī ʿAbd Allāh and *ʿAbd Allāh b. Abī ʿAbd Allāh*: the first is the son[14] of Abū ʿAbd Allāh Salmān al-Agharr, the student of Abū Hurayra from whom Mālik related ḥadīth. There are a number of the second, including the Qurʾān reciter ʿAbd Allāh b. Abī ʿAbd Allāh

---

7 I have not found any information about this scholar. The gentilic "Makhramī" was applied to the descendants of al-Miswar b. Makhrama b. Nawfal al-Qurashī; Ibn al-Athīr, *Lubāb*, 3:178.

8 Contemporaries suspected that the otherwise excellent transmitter Thawr (d. 153/770 or 155) was a Qadarite; Dhahabī, *Siyar*, 6:344–5.

9 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(2):181; Ibn Abī Ḥātim, *Jarḥ*, 1(1):468.

10 Isḥāq b. Mirār (or Marār) died in 210/825; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, 6:329–32.

11 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):293; Ibn Abī Ḥātim, *Jarḥ*, 4(2):177.

12 ʿAmr b. Zarāra died in the year 238/852; Dhahabī, *Siyar*, 11:406–7.

13 Abū Ḥafṣ ʿUmar b. Zarāra al-Ḥadathī taught ḥadīth in Baghdad in the first half of the third/ninth century; Dhahabī, *Siyar*, 11:407–8.

14 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):384; Ibn Abī Ḥātim, *Jarḥ*, 2(2):316.

al-Iṣbahānī from whom Abu 'l-Shaykh al-Iṣbahānī transmitted ḥadīth. God knows best.

Ḥayyān al-Asadī and *Ḥanān al-Asadī*. An example of the first is Ḥayyān b. Ḥuṣayn,[15] the Follower who related ḥadīth from ʿAmmār b. Yāsir. The second is Ḥanān al-Asadī,[16] a member of the tribe of the Banū Asad b. Shurayk. He is the uncle of Musarhad, the father of Musaddad. Dāraquṭnī said this. He transmits ḥadīth from Abū ʿUthmān al-Nahdī. God knows best.

15 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):53–4; Ibn Abī Ḥātim, *Jarḥ*, 1(2):243.
16 Bukhārī, *al-Taʾrīkh al-kabīr*, 2(1):112; Ibn Abī Ḥātim, *Jarḥ*, 1(2):299.

Category 56

Transmitters Resembling One Another in Name and Lineage Who Are Distinguished by the Relative Position of the Names of the Son and Father

(Maʿrifat al-ruwāt al-mutashābihīn fī 'l-ism wa-'l-nasab al-mutamāyizīn bi-'l-taqdīm wa-'l-taʾkhīr fī 'l-ibn wa-'l-ab)

An example of this is *Yazīd b. al-Aswad* and *al-Aswad b. Yazīd*. The first is the Companion Yazīd b. al-Aswad al-Khuzāʿī[1] and Yazīd b. al-Aswad al-Jurashī,[2] who was born in pre-Islamic times, converted to Islam, lived in Syria and enjoyed a reputation for piety so great that [the Umayyad caliph] Muʿāwiya asked him to pray for rain for the sake of the people of Damascus. Muʿāwiya said, "God, today we beseech you for intercession through the best and most excellent of us [that is, Yazīd b. al-Aswad]." It started raining immediately, almost before they could get back to their homes. The second was the excellent Follower al-Aswad b. Yazīd al-Nakhaʿī.[3]

Al-Walīd b. Muslim and *Muslim b. al-Walīd* are also an example of this. The first is the Follower al-Walīd b. Muslim al-Baṣrī,[4] the transmitter from Jundub b. ʿAbd Allāh al-Bajalī;[5] and the renowned al-Walīd b. Muslim al-Dimashqī, the student of Awzāʿī, from whom Aḥmad b. Ḥanbal and many other people related ḥadīth. The second is Muslim b. al-Walīd b. Rabāḥ al-Madanī,[6] who transmitted ḥadīth from his father and others. ʿAbd al-ʿAzīz al-Darāwardī and others related from him. Bukhārī mentioned him in his *Taʾrīkh* (*History*) and reversed his name and lineage, saying "al-Walīd b. Muslim,"[7] and he was reproached for that.

> Al-Khaṭīb composed a book on this Category which he called *Kitāb Rāfiʿ al-irtiyāb fī 'l-maqlūb min al-asmāʾ wa-'l-ansāb* (*The Dispeller of Doubt in Cases of Reversed Names and Lineages*). Several times this title has given people the mistaken impression that its contents exclusively concern errors like the one mentioned in the second example [that is, Bukhārī's mistake].[8] That was not stipulated for the book and most of its contents do not concern that. Therefore the title we have given to this Category is more appropriate. God knows best.

---

1 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1571.

2 The Follower Jurashī lived in the countryside near Damascus; Dhahabī, *Siyar*, 4:136–7.

3 Al-Aswad b. Yazīd al-Nakhaʿī (d. ca. 75/694) was the uncle of the famous Kūfan jurist Ibrāhīm al-Nakhaʿī; Dhahabī, *Siyar*, 4:50–3.

4 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):152, no. 2530; Ibn Abī Ḥātim, *Jarḥ*, 4(2):16, no. 68.

5 The Companion Jundab (d. ca. 70/689) is said to have lived in al-Kūfa and al-Baṣra; Dhahabī, *Siyar*, 3:174–5.

6 Ibn Abī Ḥātim, *Jarḥ*, 4(1):197–8.

7 *Al-Taʾrīkh al-kabīr*, 4(2):153–4.

8 That is, the word *maqlūb* in al-Khaṭīb's title implies that the elements of the names were *erroneously* reversed.

Category 57

THOSE WHOSE LINEAGE REFERS TO SOMEONE OTHER THAN THEIR FATHER

(Maʿrifat al-mansūbīn ilā ghayr ābāʾihim)

There are several varieties of this.

1. Those whose lineage refers to their mother. These include

   Muʿādh b. *ʿAfrāʾ*,[1] Muʿawwidh b. ʿAfrāʾ[2] and ʿAwdh b. ʿAfrāʾ: she was their mother and their father was al-Ḥārith b. Rifāʿa al-Anṣārī. Ibn ʿAbd al-Barr said that the name of ʿAwdh was actually "ʿAwf" and that that form is found more often in ḥadīth transmissions.[3] God knows best.

   The muezzin Bilāl b. *Ḥamāma*: Ḥamāma was his mother and his father was Rabāḥ.

   Suhayl b. *Bayḍāʾ*[4] (literally, a fair-complexioned woman) and his two brothers Sahl[5] and Ṣafwān:[6] she was their mother and her name (*ism*) was "Daʿd." Their father's name was "Wahb."

   Shuraḥbīl b. *Ḥasana*: she was his mother and his father was ʿAbd Allāh b. al-Muṭāʿ al-Kindī.

   ʿAbd Allāh b. *Buḥayna*: she was his mother and his father was Mālik b. al-Qishb al-Azdī al-Asdī.

   Saʿd b. *Ḥabta* al-Anṣārī:[7] she was his mother and his father was Baḥīr b. Muʿāwiya. Saʿd was an ancestor of the judge Abū Yūsuf [Yaʿqūb b. Ibrāhīm al-Kūfī].

The preceding were Companions (God be pleased with all of them). Other examples are

   Muḥammad b. *al-Ḥanafīya* (literally, the woman belonging to the tribe of the Banū Ḥanīfa): she was his mother and her name was "Khawla." His father was ʿAlī b. Abī Ṭālib (God be pleased with him).

---

1 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1408–10.
2 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1442.
3 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1225–6.
4 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:667–8.
5 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:659–61.
6 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:723.
7 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:584–5.

Ismāʿīl b. *ʿUlayya*: she was his mother and his father was Abū Isḥāq Ibrāhīm.

Ibrāhīm b. *Hirāsa*:[8] ʿAbd al-Ghanī b. Saʿīd said, "She was his mother and his father was Salama." God knows best.

2. Those whose lineage refers to their grandmother.

The Companion Yaʿlā b. *Munya*: according to al-Zubayr b. Bakkār,[9] she was his paternal grandmother and his father was Umayya.

Another is the Companion Bashīr b. *al-Khaṣāṣiya*.[10] He was Bashīr b. Maʿbad and al-Khaṣāṣiya was the mother of his great-great-grandfather.

A more recent example of that was our teacher Abū Aḥmad ʿAbd al-Wahhāb b. ʿAlī al-Baghdādī, who was known as "Ibn *Sukayna*." She was his grandmother on his father's side. God knows best.

3. Those whose lineage refers to their grandfather.

Abū ʿUbayda b. *al-Jarrāḥ*,[11] one of the Ten [given the glad tidings of their acceptance into heaven]: Abū ʿUbayda was ʿĀmir b. ʿAbd Allāh b. al-Jarrāḥ.

The Companion Ḥamal b. *al-Nābigha* al-Hudhalī:[12] he was Ḥamal b. Mālik b. al-Nābigha.

The Companion Mujammiʿ b. *Jāriya*:[13] he was Mujammiʿ b. Yazīd b. Jāriya.

Ibn *Jurayj*: he was ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. Jurayj.

The "sons" of *al-Mājishūn*, including Yūsuf b. Yaʿqūb b. Abī Salama al-Mājishūn:[14] Abū ʿAlī al-Ghassānī said, "'Al-Mājishūn' was the

---

8 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):333; Ibn Abī Ḥātim, *Jarḥ*, 1(1):143. The vocalization "Harāsa" has also been suggested for the name of Ibrāhīm's mother; Muḥammad Ṭāhir al-Fattanī, *al-Mughnī fī ḍabṭ asmāʾ al-rijāl* (Beirut, 1402/1982), 269.

9 The judge Abū ʿAbd Allāh al-Zubayr b. Bakkār al-Asadī (172/788–256/870) was an expert in genealogy; Sezgin, *GAS*, 1:317–18.

10 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:173–4. "Al-Khaṣāṣiya" is also vocalized as "al-Khaṣāṣīya"; Muḥammad Ṭāhir al-Fattanī, *Mughnī*, 92.

11 Abū ʿUbayda b. al-Jarrāḥ was one of the most prominent of the early converts to Islam. He died in the year 18 at fifty-eight years of age; Dhahabī, *Siyar*, 1:5–23.

12 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:376.

13 According to Ibn ʿAbd al-Barr, Mujammiʿ b. Jāriya and Mujammiʿ b. Yazīd b. Jāriya were two different people; *Istīʿāb*, 3:1362–3.

14 Yūsuf b. Yaʿqūb was a Medinese scholar of ḥadīth who died in 185/801 at the age of eighty-eight; Dhahabī, *Siyar*, 8:371–3.

nickname of Yaʿqūb b. Abī Salama[15] and it was also applied to his sons and the sons of his brother ʿAbd Allāh b. Abī Salama.[16]" The preferred interpretation is that "*mājishūn*" means "rosy-cheeked" [either in the dialect of the people of Medina or in Persian[17]].

Ibn *Abī Dhiʾb*: he was Muḥammad b. ʿAbd al-Raḥmān b. al-Mughīra b. Abī Dhiʾb.

The jurist Ibn *Abī Laylā*:[18] he was Muḥammad b. ʿAbd al-Raḥmān b. Abī Laylā.

Ibn *Abī Mulayka*:[19] he was ʿAbd Allāh b. ʿUbayd Allāh b. Abī Mulayka.

The *imām* Aḥmad b. *Ḥanbal*: he was Abū ʿAbd Allāh Aḥmad b. Muḥammad b. Ḥanbal.

The "sons" of *Abū Shayba*; that is, the ḥadīth experts Abū Bakr and ʿUthmān[20] and their brother al-Qāsim:[21] Abū Shayba was their grandfather. His name was "Ibrāhīm b. ʿUthmān" and he was an inhabitant of Wāsiṭ. Their father was Muḥammad b. Abī Shayba.

A later example was Abū Saʿīd b. *Yūnus*, the author of *Taʾrīkh Miṣr* (*The History of Egypt*). He was ʿAbd al-Raḥmān b. Aḥmad b. Yūnus b. ʿAbd al-Aʿlā al-Ṣadafī. God knows best.

4. Those whose lineage refers to a man other than their father on the basis of a non-blood tie. These include

Al-Miqdād b. *al-Aswad*: he was al-Miqdād b. ʿAmr b. Thaʿlaba al-Kindī – and it is said, "al-Bahrānī." He was one of the kin of al-Aswad b. ʿAbd Yaghūth al-Zuhrī, who adopted him. Al-Miqdād's lineage refers to him.

Al-Ḥasan b. *Dīnār*: he is actually Ibn Wāṣil and Dīnār was the husband of his mother. It seems that this was unknown to Ibn Abī Ḥātim when he called him "al-Ḥasan b. Dīnār b. Wāṣil," making Wāṣil his grandfather.[22] God knows best.

15 Abū Yūsuf Yaʿqūb b. Abī Salama Dīnār (or Maymūn) died around 120/738; Dhahabī, *Siyar*, 5:370.

16 Bukhārī, *al-Taʾrīkh al-kabīr*, 3(1):100; Ibn Abī Ḥātim, *Jarḥ*, 2(2):70.

17 Samʿānī, *Ansāb*, 5:157.

18 This, the most famous, Ibn Abī Laylā (74/693–148/765), the son of the ḥadīth transmitter ʿAbd al-Raḥmān b. Abī Laylā, is best known for his contributions to the field of law; Sezgin, *GAS*, 1:518.

19 The ḥadīth transmitter Ibn Abī Mulayka died in 117/793 at over eighty years of age; Dhahabī, *Siyar*, 5:88–90.

20 Abū Bakr's brother ʿUthmān (d. 239/853) was a highly respected transmitter of ḥadīth; Dhahabī, *Siyar*, 11:151–4.

21 I was unable to locate any information about this brother.

22 *Jarḥ*, 1(2):11–12.

Category 58

GENTILICS THE ACTUAL SIGNIFICANCE OF WHICH DIFFERS FROM THE APPARENT ONE WHICH FIRST COMES TO MIND

(Maʿrifat al-nisab allatī bāṭinuhā ʿalā khilāf ẓāhirihā alladhī huwa al-sābiq ila 'l-fahm minhā)

For example:

Abū Masʿūd ʿUqba b. ʿAmr *al-Badrī*:[1] the majority of experts hold that he did not fight at the battle of Badr. Instead, he settled in the vicinity of the well of Badr and was given the gentilic on that basis.

Sulaymān b. Ṭirkhān *al-Taymī*: he lived with the tribe of Taym, but he was not one of them. He was a client of the Banū Murra.

Abū Khālid Yazīd b. ʿAbd al-Raḥmān *al-Dālānī*:[2] he was an Asadī; that is, a client of the Banū Asad. He lived with the Banū Dālān, a subtribe of the Hamdān, and was given the gentilic in reference to them.

Ibrāhīm b. Yazīd *al-Khūzī*:[3] he was not from the region of al-Khūz. Rather, he lived on the pass of al-Khūz in Mecca.

ʿAbd al-Malik b. Abī Sulaymān *al-ʿArzamī*:[4] he lived in the cemetery of the ʿArzam in al-Kūfa. The ʿArzam were a tribe considered part of the Fazāra and it is said that the gentilic is pronounced "ʿArzamī" rather than "ʿAzramī."

Abū Bakr Muḥammad b. Sinān *al-ʿAwaqī al-Baṣrī*:[5] he was a Bāhilī who lived among the al-ʿAwaqa, and they are a subtribe of the ʿAbd al-Qays. He was given his gentilic in reference to them.

Aḥmad [that is, Ḥamdān] b. Yūsuf *al-Sulamī*: he was a noble individual from whom Muslim and others related ḥadīth. He was actually an Azdī. He was known as "al-Sulamī" because, as he himself said, his mother was named "Sulayma" [that is, he had no connection to the Banū Sulaym].

---

1 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1074–5.

2 Abū Khālid was considered to be a very unreliable transmitter of ḥadīth; Samʿānī, *Ansāb*, 2:450.

3 Bukhārī, *al-Taʾrīkh al-kabīr*, 1(1):336; Ibn Abī Ḥātim, *Jarḥ*, 1(1):146–7.

4 Abū ʿAbd Allāh (or Abū Muḥammad or Abū Sulaymān) ʿAbd al-Malik b. Abī Sulaymān Maysara al-ʿArzamī was a transmitter of ḥadīth who died in 145/762; Dhahabī, *Siyar*, 6:107–9.

5 ʿAwaqī died in 223/838 at over ninety years of age; Dhahabī, *Siyar*, 10:385–6.

Abū ʿAmr [Ismāʿīl] b. Nujayd *al-Sulamī*: he was known as "al-Sulamī" for the same reason. He was the grandson of Aḥmad b. Yūsuf al-Sulamī.

Abū ʿAbd al-Raḥmān *al-Sulamī*, the writer of books for Sufis: his mother was the daughter of the aforementioned Abū ʿAmr so he was given the gentilic "Sulamī." He was also an Azdī. His grandfather was the paternal cousin of Aḥmad b. Yūsuf.

Similar to that phenomenon and connected with it are

Miqsam, *mawlā Ibn ʿAbbās*:[6] he was actually the client (*mawlā*) of ʿAbd Allāh b. al-Ḥārith b. Nawfal.[7] He was inseparable from [ʿAbd Allāh] b. ʿAbbās and was called "*mawlā* Ibn ʿAbbās" because of this association with him.

Yazīd *al-Faqīr* (the poor):[8] he was one of the Followers and he was called that because he had been wounded in the spine (*faqār ẓahrihi*). It hurt him so badly that he walked with a stoop.

Khālid *al-Ḥadhdhāʾ*[9] (the cobbler): he was not a cobbler and he was called that because he sat among the shoemakers. God knows best.

6 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):33, s.n. Miqsam b. Bujra; Ibn Abī Ḥātim, *Jarḥ*, 4(1):414.

7 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:885–6.

8 Abū ʿUthmān Yazīd b. Ṣuhayb al-Kūfī is best known for having been a teacher of the *imām* Abū Ḥanīfa; Dhahabī, *Siyar*, 5:227–8.

9 Abu 'l-Munāzil Khālid b. Mihrān was a Baṣran transmitter of ḥadīth who died around 141/758; Dhahabī, *Siyar*, 6:190–3.

Category 59

Obscure References

(*Maʿrifat al-mubhamāt*)

This is the discipline concerning the names of those men and women who are referred to obscurely in ḥadīth. The expert ʿAbd al-Ghanī b. Saʿīd, al-Khaṭīb [al-Baghdādī] and others wrote books on this subject. The identity of the obscure individual becomes known through the appearance of his name in other versions of the ḥadīth. However, the names of many of these individuals were never discovered.

This phenomenon take several forms. One of them – and it is one of the most obscure – is where the individual is referred to merely as "a man" or "a woman."

> One example of this is the ḥadīth of Ibn ʿAbbās (God be pleased with them [that is, Ibn ʿAbbās and his father]) to the effect that "a man" (*rajul*) said, "Messenger of God, does the pilgrimage take place every year?" This man was al-Aqraʿ b. Ḥābis.[1] Ibn ʿAbbās identified him in another version of the ḥadīth.

> Another example is the ḥadīth of Abū Saʿīd al-Khudrī regarding some of the Companions of the Messenger of God (Peace be upon him) who passed by a tribe and the members of the tribe did not treat them as guests, so their leader was stung [by a scorpion]. "One of them" (*rajul minhum*) recited the first *sūra* of the Qurʾān in exchange for thirty sheep, and so forth. The one who made the incantation was the transmitter Abū Saʿīd al-Khudrī.

> Another example is the ḥadīth of Anas to the effect that the Messenger of God (Peace be upon him) saw a rope tied between two of the pillars in the mosque [of Medina] and asked about it. They replied, "'A certain woman' (*fulāna*) prays here. When she is overcome, she holds on to the rope." This woman is variously identified as Zaynab bint Jaḥsh,[2] the wife of the Messenger of God (Peace be upon him); her sister Ḥamna bint Jaḥsh;[3] and Maymūna bint al-Ḥārith,[4] the mother of the believers [that is, the wife of the Prophet].

> Another example is "the woman" (*al-marʾa*) who asked the Messenger of God (Peace be upon him) about the major ablution for menstruation and

---

1 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:103.

2 The Prophet married Zaynab in the year 4/625; *EI²*, 4:1199–200.

3 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1813.

4 Maymūna (d. 61/681) was the last wife the Prophet married; *EI²*, 6:918.

he said, "Take a bit of musk." She was the Anṣārite Asmāʾ bint Yazīd b. al-Sakan.[5] She used to be called the "Preacher of the Women." In a version of the ḥadīth given by Muslim she is identified as "Asmāʾ bint Shakal." God knows best.

Another form of this phenomenon consists of those who are obscure because they are called "the son of X," "the son of the Xite," "the daughter of X" and the like.

An example of this is the ḥadīth of Umm ʿAṭīya,[6] "'One of the daughters of the Messenger of God' (*iḥdā banāt Rasūl Allāh*) (Peace be upon him) died and he said, 'Wash her with water and lote tree leaves,' and so forth." She was Zaynab,[7] the wife of Abu 'l-ʿĀṣī b. al-Rabīʿ.[8] She was the Prophet's eldest daughter (Peace be upon him and his family). It is also said that the eldest of his daughters was Ruqayya.[9] God knows best.

"Ibn al-Lutbīya" (the son of the Lutbite woman): Muḥammad b. Saʿd[10] – the author of [*Kitāb*] *al-Ṭabaqāt* [*al-kabīr*][11] (*The Great Book of Generations*) – stated that his name is "ʿAbd Allāh" and that the gentilic "al-Lutbīya" refers to the Banū Lutb, a subtribe of the Asd – and the Asd are the same as the Azd. He is also called "Ibn al-Utbīya," and that is wrong.

"Ibn Mirbaʿ al-Anṣārī,"[12] whom the Messenger of God (Peace be upon him) dispatched to the people at ʿArafa and said, "Keep to your shrines:" his name was "Zayd." Wāqidī[13] and his amanuensis Ibn Saʿd said, "His name was 'ʿAbd Allāh.'"[14]

---

5 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1787–8.

6 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1919, s.n. Nusayba bint al-Ḥārith; 4:1947–8.

7 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1853–4.

8 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1701–4.

9 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1839–43.

10 Abū ʿAbd Allāh Muḥammad b. Saʿd (ca. 168/784–230/845) was born in al-Baṣra and settled in Baghdad where he served as the secretary of the famous biographer of the Prophet Wāqidī; *EI*², 3:922–3; Sezgin, *GAS*, 1:300–1.

11 Although Ibn al-Lutbīya's connection to the Azd is mentioned in Ibn Saʿd's work (*al-Ṭabaqāt al-kubrā*, ed. Iḥsān ʿAbbās, 9 vols, Beirut, 1380/1960–1388/1968, 2:160), I have not located the passage where he identifies his *ism*.

12 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:558, s.n. Zayd b. Mirbaʿ al-Anṣārī.

13 Although Abū ʿAbd Allāh Muḥammad b. ʿUmar al-Wāqidī (130/747–207/823) was not universally considered a reliable transmitter of ḥadīth, he was much esteemed for his expertise in the fields of Prophetic biography and History; Sezgin, *GAS*, 1:294–7.

14 Ibn ʿAbd al-Barr regarded ʿAbd Allāh as a brother of Zayd; *Istīʿāb*, 3:986.

The blind muezzin "Ibn Umm Maktūm:" his name is given variously as "ʿAbd Allāh b. Zāʾida," "ʿAmr b. Qays," and so forth. The name of Umm Maktūm was "ʿĀtika bint ʿAbd Allāh."

"The girl" (*al-ibna*) whom the tribe of the Banū Hishām b. al-Mughīra wanted to wed to ʿAlī b. Abī Ṭālib (God be pleased with him) was al-ʿAwrāʾ bint Abī Jahl b. Hishām. God knows best.

Another form of this phenomenon concerns uncles, aunts and the like. Examples are

Rāfiʿ b. Khadīj from "his paternal uncle" (*ʿammihī*) in the ḥadīth regarding the contract to cultivate a field in exchange for a portion of its yield (*mukhābara*): His paternal uncle was Ẓuhayr b. Rāfiʿ al-Ḥārithī al-Anṣārī.[15]

Ziyād b. ʿIlāqa[16] from "his paternal uncle:" the uncle was Quṭba b. Mālik al-Thaʿlabī.[17]

"The paternal aunt" (*ʿamma*) of Jābir b. ʿAbd Allāh who began to weep for his father on the Day of the Battle of Uḥud. Her name was "Fāṭima bint ʿAmr b. Ḥarām." Wāqidī called her "Hind." God knows best.

Another form of this phenomenon concerns husbands and wives. [Examples are]

The ḥadīth of Subayʿa al-Aslamīya[18] to the effect that she gave birth a few days after the death of "her husband" (*zawjihā*): He was Saʿd b. Khawla,[19] whom the Messenger of God (Peace be upon him) described during his eulogy as dying in Mecca. He fought at the Battle of Badr.

["The husband" of] Barwaʿ bint Wāshiq:[20] the lexicographers pronounce her name as "Barwaʿ" while the scholars of ḥadīth generally pronounce it "Birwaʿ." The name of her husband was "Hilāl b. Murra al-Ashjaʿī" according to what we have heard from more than one source.

"The wife" (*zawja*) of ʿAbd al-Raḥmān b. al-Zabīr,[21] who had been the wife of Rifāʿa b. Samawʾal al-Quraẓī[22] before he divorced her: her name was "Tamīma bint Wahb" and it is also given as "Tumayma" and "Suhayma." God knows best.

---

15 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:778.

16 Ziyād died around the year 125/743 at over one hundred years of age; Dhahabī, *Siyar*, 5:215–16.

17 Ibn ʿAbd al-Barr, *Istīʿāb*, 3:1383.

18 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1859.

19 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:586–8.

20 Ibn ʿAbd al-Barr, *Istīʿāb*, 4:1795.

21 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:833.

22 Rifāʿa divorced his wife Tamīma three times. So that he could legally marry her again, she first married ʿAbd al-Raḥmān b. al-Zabīr, who divorced her without relations taking place; Ibn ʿAbd al-Barr, *Istīʿāb*, 2:500.

Category 60

THE DATES OF TRANSMITTERS

(Maʿrifat tawārīkh al-ruwāt)

These dates include the deathdates and birthdates of the Companions, transmitters of ḥadīth and other scholars, as well as how long they lived and the like. We heard that Sufyān al-Thawrī said, "When transmitters use falsehood, we employ dates (*al-taʾrīkh*) against them." We heard that Ḥafṣ b. Ghiyāth said, "When you have suspicions about a teacher, settle his account by years," – that is, reckon his age and the age of those from whom he wrote ḥadīth. This is similar to what we heard from Ismāʿīl b. ʿAyyāsh:[1] "I was in Iraq and the scholars of ḥadīth came to me and said, 'There is a man who transmits ḥadīth from Khālid b. Maʿdān[2] over there.' I went to him and said, 'In which year did you write ḥadīth from Khālid b. Maʿdān?' He said, 'In the year 13' – that is, 113 [731 AD]. I said, 'Do you claim that you heard ḥadīth from Khālid b. Maʿdān seven years after his death?'"

> Ismāʿīl said that Khālid died in 106. We heard a similar story which transpired between ʿUfayr b. Maʿdān[3] and someone who transmitted from Khālid b. Maʿdān. There ʿUfayr stated that Khālid died in 104.

We heard that Abū ʿAbd Allāh al-Ḥākim said, "When Abū Jaʿfar Muḥammad b. Ḥātim al-Kashshī[4] came to us and transmitted ḥadīth from ʿAbd b. Ḥumayd, I asked him about the year of his birth. He said that he was born in 260 [874 AD]. I said to our fellows, 'This teacher heard ḥadīth from ʿAbd b. Ḥumayd thirteen years after his death.'"[5]

We read that Abū ʿAbd Allāh al-Ḥumaydī al-Andalusī said something the gist of which was: there are three elements of the sciences of ḥadīth to which the student should first turn his attention:

1. Defects found in ḥadīth (*ʿilal*): the best book written on this is Dāraquṭnī's.[6]

---

1 Abū ʿUtba Ismāʿīl b. ʿAyyāsh al-Ḥimṣī (ca. 108/726–ca. 181/797) was a famous Syrian ḥadīth expert; Dhahabī, *Siyar*, 8:312–28.

2 The renowned expert in ḥadīth and practical law, Abū ʿAbd Allāh Khālid b. Maʿdān al-Ḥimṣī was also known for his piety. As will be seen, the exact year of his death was disputed; Dhahabī, *Siyar*, 4:536–41.

3 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(1):81–2; Ibn Abī Ḥātim, *Jarḥ*, 3(2):36.

4 Very little was known about Muḥammad b. Ḥātim; Dhahabī, *Siyar*, 15:380–1.

5 This does not accord with the date usually given for the death of ʿAbd b. Ḥumayd, namely 249/863.

6 *Kitāb al-ʿIlal al-wārida fī 'l-aḥādīth al-Nabawīya*, ed. Maḥfūẓ al-Raḥmān Zayn Allāh al-Salafī (Riyadh, 1405/1985).

2. Homographic [names and gentilics]: the best book written on that is Ibn Mākūlā's [*al-Ikmāl*].
3. The deathdates of teachers: there is no book on this.

There has in fact been more than one book written on the subject of deathdates; however, they are neither exhaustive nor comprehensive. The books on the "dates" (*tawārīkh*) of the transmitters of ḥadīth include deathdates and, for that and similar reasons, they were called "Dates." This title is not appropriate for the personality criticism and the like which they also contain. God knows best. Let us now mention the essentials of this subject.

1. The correct age of our lord, the lord of mankind, the Messenger of God (Peace be upon him) and his Companions Abū Bakr and ʿUmar [at the time of their death] was sixty-three [lunar] years. The Messenger of God (Peace be upon him) was taken up on the morning of Monday,[7] the 12th of Rabīʿ al-Awwal, of the year 11 after the Emigration [7 June 632].

Abū Bakr passed away in Jumādā al-Ūlā of the year 13 [August 634].

ʿUmar died in Dhu 'l-Ḥijja of the year 23 [October 644].

ʿUthmān died in Dhu 'l-Ḥijja of the year 35 [June 656] at the age of eighty-two – the age of ninety and others are also given.

ʿAlī died in the month of Ramaḍān of the year 40 [January 661] at the age of sixty-three – sixty-four and sixty-five are also given.

Ṭalḥa and al-Zubayr both died in Jumādā al-Ūlā of the year 36 [December 656]. We heard from Abū ʿAbd Allāh al-Ḥākim that they were the same age, sixty-four years.[8] Others have contradicted al-Ḥākim.

Saʿd b. Abī Waqqāṣ died, according to the best opinion, in the year 55 [675 AD] at the age of seventy-three.

Saʿīd b. Zayd[9] died in the year 51 [671 AD] at the age of seventy-three or seventy-four.

ʿAbd al-Raḥmān b. ʿAwf[10] died in the year 32 [653 AD] at the age of seventy-five.

---

7 This date was actually a Sunday.
8 *ʿUlūm al-ḥadīth*, 203.
9 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:614–20.
10 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:844–50.

Abū ʿUbayda b. al-Jarrāḥ died in the year 18 [639 AD] at the age of fifty-eight.

There are disagreements which I have not brought up concerning some of what I have said. God knows best.

2. Two Companions lived [about] sixty years in pre-Islamic times and [about] sixty years in Islam and both died in Medina in the year 54 [674 AD]. One was Ḥakīm b. Ḥizām[11] and he was born inside the Kaaba thirteen years before the Year of the Elephant.[12] The second was the Anṣārite Ḥassān b. Thābit b. al-Mundhir b. Ḥarām. Ibn Isḥāq related that he, his father Thābit, al-Mundhir and Ḥarām all lived one hundred and twenty years. The expert Abū Nuʿaym [al-Iṣbahānī?] said that he did not know the like of this among the Arabs. Alternatively some say that Ḥassān died in the year 50. God knows best.

3. The eponyms of the five legal schools having followers.

Abū ʿAbd Allāh Sufyān b. Saʿīd al-Thawrī indisputably died in al-Baṣra in 161 [778 AD] and his birth was in the year 97 [716 AD].

Mālik b. Anas (God be pleased with him) died in Medina in 179 [795 AD] – a year before 180.[13] His birthdate is disputed. The years 93 [712 AD], 91, 94 and 97 have all been suggested. God knows best.

Abū Ḥanīfa (God bless him) died in 150 [767 AD] in Baghdad at the age of seventy.

Shāfiʿī (God bless him) died at the end of Rajab of the year 204 [January 820] in Egypt and he was born in 150 [767 AD].

Aḥmad b. Muḥammad b. Ḥanbal died in Baghdad in Rabīʿ al-Ākhir of the year 241 [August 855] and he was born in 164 [780 AD]. God knows best.

4. The authors of the five reliable books of ḥadīth.

Abū ʿAbd Allāh al-Bukhārī was born on Friday – after the Friday prayer – the 13th of Shawwāl of the year 194 [20 July 810]. He died in Khartank, in the vicinity of Samarqand, the night of the ʿĪd al-Fiṭr in the year 256 [1 September 870]. His age was thirteen days short of sixty-two years.

11 Ibn ʿAbd al-Barr, *Istīʿāb*, 1:362–3.

12 The Year of the Elephant was traditionally dated 570 AD.

13 This last clause was apparently included to prevent the misreading of "seventy" for "ninety," which when written out in Arabic look very similar. In this regard, Dhahabī remarked, "How often seven is misread for nine!" *Siyar*, 10:648.

Muslim b. al-Ḥajjāj al-Nīsābūrī died in Nishapur on the 25th of Rajab of the year 261 [5 May 875] at the age of fifty-five.

Abū Dāwūd Sulaymān b. al-Ashʿath al-Sijistānī died in al-Baṣra in Shawwāl of the year 275 [February 889].

Abū ʿĪsā Muḥammad b. ʿĪsā al-Sulamī al-Tirmidhī died in Tirmidh on the 13th of Rajab of the year 279 [9 October 892].

Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb al-Nasāʾī died in the year 303 [915 AD]. God knows best.

5. Seven later experts who composed excellent books which have proved useful in our times.

Abu ʾl-Ḥasan ʿAlī b. ʿUmar al-Dāraquṭnī al-Baghdādī died in Baghdad in Dhu ʾl-Qaʿda of the year 385 [December 995]. He was born in Dhu ʾl-Qaʿda of the year 306 [April 919].

Then came Abū ʿAbd Allāh b. al-Bayyiʿ al-Ḥākim al-Nīsābūrī who died in Nishapur in Ṣafar of the year 405 [August 1014]. He was born there in the month of Rabīʿ al-Awwal of the year 321 [March 933].

Then came the ḥadīth expert of Egypt, Abū Muḥammad ʿAbd al-Ghanī b. Saʿīd al-Azdī, who was born in Dhu ʾl-Qaʿda of the year 332 [June 945] . He died in Egypt in Ṣafar of the year 409 [July 1018].

Then came the expert Abū Nuʿaym Aḥmad b. ʿAbd Allāh al-Iṣbahānī, who was born in 334 [946 AD]. He died in Ṣafar of the year 430 [November 1038] in Isfahan.

In another generation there was the ḥadīth expert of the North Africans Abū ʿAmr b. ʿAbd al-Barr al-Namarī, who was born in Rabīʿ al-Ākhir of the year 368 [November 978]. He died in Shāṭiba in al-Andalus in the month of Rabīʿ al-Ākhir of the year 463 [January 1071].

Then came Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī, who was born in the year 384 [994 AD]. He died in Nishapur in Jumādā al-Ūlā of the year 458 [May 1066]. His body was taken to Bayhaq and buried there.

Then came Abū Bakr Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī, who was born in Jumādā al-Ākhira of the year 392 [April 1002] and died in Baghdad in Dhu ʾl-Ḥijja of the year 463 [September 1071]. God bless them, us and all Muslims. God knows best.

Category 61

Reliable and Weak Transmitters of Ḥadīth

(*Maʿrifat al-thiqāt wa-'l-ḍuʿafāʾ min ruwāt al-ḥadīth*)

This is one of the most exalted and grandest disciplines. It is the staircase to knowledge of the soundness and sickness of ḥadīth. The ḥadīth scholars have many works on it. Some are devoted exclusively to weak transmitters of ḥadīth, like Bukhārī's *Kitāb al-Ḍuʿafāʾ* (*Book of Weak Transmitters*), Nasāʾī's *al-Ḍuʿafāʾ*,[1] ʿUqaylī's *al-Ḍuʿafāʾ*[2] and others. Some concern only reliable transmitters, like Abū Ḥātim b. Ḥibbān's *Kitāb al-Thiqāt* (*Book of Reliable Transmitters*). Some cover both reliable and unreliable transmitters, for instance Bukhārī's *Taʾrīkh*[3] (*History*), Ibn Abī Khaythama's *Taʾrīkh* – How rich it is in useful information! – and Ibn Abī Ḥātim al-Rāzī's *Kitāb al-Jarḥ wa-'l-taʿdīl* (*Book of Personality Criticism*).

We heard that the expert Ṣāliḥ b. Muḥammad, nicknamed "Jazara," said, "The first person to talk about ḥadīth transmitters was Shuʿba b. al-Ḥajjāj. Yaḥyā b. Saʿīd al-Qaṭṭān followed him and Aḥmad b. Ḥanbal and Yaḥyā b. Maʿīn came after that." And these.[4] He means that Shuʿba was the first to apply himself seriously to this and concern himself with it. However, speaking about transmitters, to accredit and discredit, has an established precedent from the Messenger of God (Peace be upon him) and from many of the Companions and Followers as well as those after them. Personality criticism was made permissible in order to defend the Holy Law (*al-sharīʿa*) and to banish error and falsehood from it. Discrediting transmitters is licit just as is discrediting witnesses in court. I heard that Abū Bakr b. Khallād[5] said, "I asked Yaḥyā b. Saʿīd [al-Qaṭṭān], 'Are you not afraid that those people whose ḥadīth you have rejected will become your adversaries before God on the Day of Resurrection?' He replied, 'I prefer having them as my adversaries to having the Messenger of God (Peace be upon him) as my adversary and saying to me, "Why did you not protect my ḥadīth from falsehood?" ' " We heard or read that the ascetic Abū Turāb al-Nakhshabī[6]

---

1 Bukhārī's *Kitāb al-Ḍuʿafāʾ al-ṣaghīr* and Nasāʾī's *al-Ḍuʿafāʾ wa-'l-matrūkīn* are published in *al-Majmūʿ fī 'l-ḍuʿafāʾ wa-'l-matrūkīn*, ed. ʿAbd al-ʿAzīz ʿIzz al-Dīn Shīrwān (Beirut, 1405/1985).

2 Abū Jaʿfar Muḥammad b. ʿAmr b. Mūsā al-ʿUqaylī (d. 322/934; Sezgin, *GAS*, 1:177) was a ḥadīth scholar best known for his *Kitāb al-Ḍuʿafāʾ al-kabīr*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī, 4 vols (Beirut, 1404/1984).

3 Bukhārī wrote three works with *taʾrīkh* in their title, namely *al-Taʾrīkh al-kabīr*, *al-Taʾrīkh al-awsaṭ* (ed. Muḥammad b. Ibrāhīm al-Laḥīdān, 2 vols, Riyadh, 1418/1998) and *al-Taʾrīkh al-ṣaghīr* (ed. Maḥmūd Ibrāhīm Zāyid, 2 vols, Beirut, 1406/1986).

4 What this means is unclear. See Prof. ʿAbd al-Raḥmān's comment in *Muqaddima*, 655, n. 1.

5 Ibn Abī Ḥātim, *Jarḥ*, 3(2):246.

6 Abū Turāb ʿAskar b. al-Ḥuṣayn al-Nakhshabī (d. 245/859) was a highly respected mystic; Dhahabī, *Siyar*, 11:545–6.

heard some remarks critical of transmitters from Aḥmad b. Ḥanbal and said to him, "Teacher, do not slander scholars!" Aḥmad b. Ḥanbal replied, "Woe to you! This is good advice, not slander."

The beginner in personality criticism should fear God (He is blessed and exalted), proceed with caution and be on guard against laxness, to avoid discrediting a sound individual and imputing something bad to an innocent man, the shame of which will remain with him[7] for ages. I think that Abū Muḥammad ʿAbd al-Raḥmān b. Abī Ḥātim – and they say he used to be considered a saint (*min al-abdāl*) – feared something similar to what I mentioned. According to the report we heard or read, Yūsuf b. al-Ḥusayn al-Rāzī[8] – that is, the Sufi – went up to ʿAbd al-Raḥmān while he was reciting his book [that is, his *Kitāb al-Jarḥ wa-'l-taʿdīl*] and said to him, "How many of these people unsaddled their mounts in heaven a century or two ago while you talk about them and slander them?" ʿAbd al-Raḥmān wept. He also read that Yaḥyā b. Maʿīn was quoted to him while he was reciting that book of his to the people: "Truly we are defaming people who may have unsaddled their mounts in heaven more than two centuries ago." ʿAbd al-Raḥmān wept and his hands trembled so much that the book fell from them.

More than one critic has made mistakes about people, falsely discrediting them. An example of this is Abū ʿAbd al-Raḥmān al-Nasāʾī's discreditation of Aḥmad b. Ṣāliḥ. The latter was a reliable expert and authority to whom no discredit can adhere: Bukhārī included his ḥadīth in his *Ṣaḥīḥ*. An instance of impoliteness on the part of Aḥmad b. Ṣāliḥ toward Nasāʾī corrupted the latter's heart against him. We heard that the expert Abū Yaʿlā al-Khalīlī said, "The experts agree that Nasāʾī's condemnation of him was a case of personal prejudice and the remarks of the likes of Nasāʾī cannot impugn Aḥmad b. Ṣāliḥ."[9] Nasāʾī was in fact an authoritative guide in personality criticism. When something like this is ascribed to someone like him, the reason is that anger has blinded him so that good qualities appear to be bad ones. Someone like Nasāʾī does not deliberately discredit a transmitter for something he knows to be false. So note this for it is a significant and precious point. Remarks on the rules of personality criticism have already appeared in Category 23. God knows best.

---

7 It is unclear to me whether the shame will stick to the falsely criticized transmitter or his accuser.

8 Abū Yaʿqūb Yūsuf b. al-Ḥusayn al-Rāzī (d. 304/917) was a disciple of the great Egyptian mystic Dhu 'l-Nūn; Dhahabī, *Siyar*, 14:248–51.

9 *Irshād*, 1:424.

Chapter 62

RELIABLE TRANSMITTERS WHO CONFUSED THEIR ḤADĪTH AT THE END OF THEIR LIFE

(Maʿrifat man khallaṭa fī ākhir ʿumrihī min al-thiqāt)

I am not aware that anyone has written a monograph on or seriously concerned himself with this valuable and important discipline, although it is very deserving of that. Those who confuse their ḥadīth at the end of their life fall into various subcategories. These include those who confused their ḥadīth on account of their becoming disordered and senile and those who became confused because of losing their eyesight or some other reason. The verdict regarding them is that the ḥadīth of someone who studied with them before they became disordered are acceptable. One cannot accept the ḥadīth of someone who studied with them after they became disordered or someone whose case is unclear; that is, it is not known whether he studied with the transmitter before he became disordered or after. For instance,

> ʿAṭāʾ b. al-Sāʾib[1] became disordered at the end of his life. Scholars cite as proofs the relations of his older students, like Sufyān al-Thawrī and Shuʿba [b. al-Ḥajjāj], from him, because they heard ḥadīth from him when he was sound. Scholars do not cite the relation of someone who heard from him at the end of his life. Yaḥyā b. Saʿīd al-Qaṭṭān said about Shuʿba, "[The ḥadīth Sufyān and Shuʿba transmitted from him are sound,[2]] except two regarding which Shuʿba used to say, 'I heard them at the last [from ʿAṭāʾ] from Zādhān.'"[3]
>
> Abū Isḥāq al-Sabīʿī also became disordered. It is said that Sufyān b. ʿUyayna heard ḥadīth from him after he became disordered. Abū Yaʿlā al-Khalīlī stated this.[4]
>
> Saʿīd b. Iyās al-Jurayrī[5] became disordered and his retention went bad before his death. Abu 'l-Walīd [Sulaymān b. Khalaf] al-Bājī al-Mālikī said that Nasāʾī said, "His ḥadīth became worthy of rejection in the days of the Plague.[6] In our opinion, he – that is, what was heard from him

---

1 ʿAṭāʾ b. al-Sāʾib al-Kūfī (his *kunya* is disputed) died in 136/754; Dhahabī, *Siyar*, 6:110–14.

2 Dhahabī, *Siyar*, 6:111.

3 Abū ʿUmar Zādhān al-Kindī was born during the lifetime of the Prophet and died in 82/701; Dhahabī, *Siyar*, 4:280–1.

4 *Irshād*, 1:355.

5 Abū Masʿūd Saʿīd b. Iyās al-Jurayrī (d. 144/761) was a Baṣran expert in ḥadīth; Dhahabī, *Siyar*, 6:153–6.

6 Nothing I have read identifies which plague is meant here. The Plague of Salm b. Qutayba which struck al-Baṣra in 131/749 and was especially deadly would appear to be a likely candidate, if indeed a specific event was intended.

before the time of the Plague – was more trustworthy than Khālid al-Ḥadhdhā'.

Sa'īd b. Abī 'Arūba: Yaḥyā b. Ma'īn said, "Sa'īd b. Abī 'Arūba confused his ḥadīth after the defeat of Ibrāhīm b. 'Abd Allāh b. Ḥasan b. Ḥasan in the year 42, that is 142 [759 AD].[7] Those who heard ḥadīth from him after that are worthless. The audition of Yazīd b. Hārūn from him is sound. He heard ḥadīth from him in Wāsiṭ while Ibn Abī 'Arūba was on his way to al-Kūfa. The most trustworthy person who heard ḥadīth from him was 'Abada b. Sulaymān."[8] Wakī' [b. al-Jarrāḥ] and al-Mu'āfā b. 'Imrān al-Mawṣilī[9] are among those who are known to have heard ḥadīth from him after he became disordered. We read that Ibn 'Ammār al-Mawṣilī[10] – one of the experts – said, "Their relation from him is worthless. They heard ḥadīth from him after he became disordered." We heard that Yaḥyā b. Ma'īn said to Wakī', "You transmit ḥadīth from Sa'īd b. Abī 'Arūba and you heard from him only while he was disordered?" He replied, "Have you seen me transmit anything but good ḥadīth from him?"

Mas'ūdī[11] was one of those who became disordered. He is 'Abd al-Raḥmān b. 'Abd Allāh b. 'Utba b. 'Abd Allāh b. Mas'ūd al-Hudhalī, the brother of Abu 'l-'Umays 'Utba al-Mas'ūdī.[12] Abū 'Abd Allāh al-Ḥākim stated in *Kitāb al-Muzakkīn li-'l-ruwāt* that Yaḥyā b. Ma'īn said, "Whoever heard ḥadīth from Mas'ūdī in the time of [the caliph] Abū Ja'far [al-Manṣūr, r. 136/754–158/775] has a sound audition. Whoever heard ḥadīth from him in the days of [the caliph] al-Mahdī [r. 158/775–169/785] has a worthless audition." Ḥanbal b. Isḥāq said that Aḥmad b. Ḥanbal said, "The auditions of 'Āṣim – he is Ibn 'Alī – Abu 'l-Naḍr [Hāshim b. al-Qāsim, nicknamed "Qayṣar"] and those others from Mas'ūdī date from after he became disordered.

Rabī'at al-Ra'y b. Abī 'Abd al-Raḥmān, the professor of Mālik: it is said that he went bad at the end of his life and for that reason reliance on him is unacceptable.

Ṣāliḥ b. Nabhān, the client of al-Taw'ama bint Umayya b. Khalaf: Ibn Abī Dhi'b and many others transmitted ḥadīth from him. Abū Ḥātim b.

7 The revolt of Ibrāhīm and his brother Muḥammad, known as "al-Nasf al-Zakīya," against the Caliph al-Manṣūr actually took place in 145/762–3; *EI²*, 3:983–5

8 Abū Muḥammad 'Abada (the pronunciation "'Abda" also seems to be possible) b. Sulaymān al-Kilābī al-Kūfī died in 188/804 in al-Kūfa; Dhahabī, *Siyar*, 8:511.

9 Al-Mu'āfā b. 'Imrān al-Mawṣilī was a historian who wrote a *Ta'rīkh Mawṣil*; Sezgin, *GAS*, 1:348.

10 Abū Ja'far Muḥammad b. 'Abd Allāh b. 'Ammār al-Mawṣilī (d. 242/856 or 231) wrote a work on transmitters and the defects in ḥadīth; Dhahabī, *Siyar*, 11:469–70.

11 Mas'ūdī (d. 160/777) was a prominent ḥadīth transmitter and jurist; Dhahabī, *Siyar*, 7:93–5.

12 Abu 'l-'Umays died around 150/767; Dhahabī, *Siyar*, 7:20.

Ḥibbān said, "He went bad in 125 [743 AD]. His late ḥadīth became mixed up with his early ones and cannot be separated. Therefore, they should be rejected."[13]

Ḥuṣayn b. ʿAbd al-Raḥmān al-Kūfī[14] was one of those who became disordered and went bad. Nasāʾī and others said this. God knows best.

ʿAbd al-Wahhāb al-Thaqafī:[15] Ibn Abī Ḥātim al-Rāzī said that Yaḥyā b. Maʿīn said, "He became disordered in the end."[16]

Sufyān b. ʿUyayna: I came across the remark of Muḥammad b. ʿAbd Allāh b. ʿAmmār al-Mawṣilī that he heard Yaḥyā b. Maʿīn saying, "I swear that Sufyān b. ʿUyayna became disordered in [1]97 [813 AD]. The audition of those who heard from him in that year and afterwards is worthless." Sufyān b. ʿUyayna died about two years later, in 199.

ʿAbd al-Razzāq b. Hammām: Aḥmad b. Ḥanbal said that he went blind at the end of his life. He used to be prompted and he responded to it. The audition of those who heard ḥadīth from him after he became blind is worthless. Nasāʾī said, "There are doubts regarding him on account of those who wrote ḥadīth from him at the last." The statement of ʿAbbās b. ʿAbd al-ʿAẓīm [al-ʿAnbarī] made upon his return from Sana refers to this: "By God, I went to great trouble to see ʿAbd al-Razzāq and he is a liar. Even Wāqidī is more veracious than he." In what is related from Ṭabarānī I came across some ḥadīth from Isḥāq b. Ibrāhīm al-Dabarī[17] from ʿAbd al-Razzāq which I vehemently reject. I attribute the state of those ḥadīth to that circumstance. Dabarī heard ḥadīth from him very late. Ibrāhīm al-Ḥarbī said, "When ʿAbd al-Razzāq died, Dabarī was six or seven years old." [NB] There are also doubts regarding many of the elevated ḥadīth coming from those who heard from Sufyān b. ʿUyayna and those like him late in their life.

ʿĀrim, that is, Abu ʾl-Nuʿmān Muḥammad b. al-Faḍl, became disordered at the last. The ḥadīth which Bukhārī, Muḥammd b. Yaḥyā al-Dhuhlī and the other experts related from him must have been taken from him before he became disordered.

---

13 *Majrūḥīn*, 1:366.

14 The sources maintain that there were a number of notable individuals named "Ḥuṣayn b. ʿAbd al-Raḥmān al-Kūfī" living at the same time. The one in question here may be Abu ʾl-Hudhayl al-Sulamī (ca. 43/663–130/748); Dhahabī, *Siyar*, 5:422–4.

15 Abū Muḥammad ʿAbd al-Wahhāb b. ʿAbd al-Majīd al-Thaqafī (ca. 108/726–194/810) is said to have gone bad three or four years before his death; Dhahabī, *Siyar*, 9:237–41.

16 *Jarḥ*, 3(1):71.

17 Abū Yaʿqūb Isḥāq b. Ibrāhīm al-Dabarī heard ʿAbd al-Razzāq b. Hammām at an early age under the supervision of his father and died in Sana in 285/898; Dhahabī, *Siyar*, 13:416–18.

Abū Qilāba ʿAbd al-Malik b. Muḥammad b. ʿAbd Allāh al-Raqāshī: we heard that the authority Ibn Khuzayma said, "Abū Qilāba transmitted ḥadīth to us in al-Baṣra before he became disordered and went to Baghdad."

Later scholars whom we read that about.

Abū Aḥmad al-Ghiṭrīfī al-Jurjānī[18] and Abū Ṭāhir,[19] the grandson of the authority Ibn Khuzayma. The expert Abū ʿAlī al-Bardhaʿī – and later "al-Samarqandī – said in his *Muʿjam* that he read that they became disordered at the end of their life.

Abū Bakr b. Mālik al-Qaṭīʿī – the transmitter of the *Musnad* and other works of Aḥmad [b. Ḥanbal] – declined at the end of his life and became senile to the extent that he could not recognize anything that was recited to him.

Be aware that on the whole we know that the ḥadīth of the transmitters of this type cited in one or both of the *Ṣaḥīḥ*s have been separated [from their weak ḥadīth] and were taken from them before they became disordered. God knows best.

18 Abū Aḥmad Muḥammad b. Aḥmad b. al-Ḥusayn al-Ghiṭrīfī al-Jurjānī (ca. 280/893-377/987) was a well-traveled transmitter of ḥadīth; Sezgin, *GAS*, 1:203.

19 Muḥammad b. al-Faḍl b. Muḥammad b. Isḥāq b. Khuzayma al-Nīsābūrī (d. 387/997) was regarded as an expert in his grandfather's ḥadīth; Dhahabī, *Siyar*, 16:490–1.

Category 63

The Generations of Transmitters and Scholars

(Maʿrifat ṭabaqāt al-ruwāt wa-'l-ʿulamāʾ)

This is one of the important subjects, ignorance of which has disgraced several writers and other scholars. *Kitāb al-Ṭabaqāt al-kabīr* of Muḥammad b. Saʿd – the amanuensis of Wāqidī – is full of useful information. Muḥammad b. Saʿd is reliable despite the fact that in his book he relates many reports from weak transmitters including Wāqidī – and he is the "Muḥammad b. ʿUmar" whose gentilic Ibn Saʿd does not give.

In common parlance, "generation" signifies a group of people with something in common. Given this, there may often be two people who belong to a single generation because they are alike in one respect and who belong to different generations in relation to something else which they do not have in common. Thus, Anas b. Mālik al-Anṣārī and other younger Companions belong to the same generation as the Ten [who were given the glad tidings of their entrance into heaven] and the other early Companions, when we examine their similarity in respect to the basic principle of the attribute of "Companionship." Reckoned thus, all of the Companions are a first generation, the Followers are a second generation, the followers of the Followers are a third generation and so on. When we examine the differences of the Companions in regard to their relative priority and rank, they are, as we mentioned earlier, distributed through more than ten generations. By this measure, Anas and the other younger Companions are not in the same generation as the Ten, but rather they are several generations below them. The researcher working in this discipline needs to know the birthdates and deathdates of ḥadīth transmitters as well as who their teachers were and who their students were, and the like. God knows best.

Category 64

TRANSMITTERS OF ḤADĪTH AND OTHER SCHOLARS WHO WERE CLIENTS

(Maʿrifat al-mawālī min al-ruwāt wa-'l-ʿulamāʾ)

The most important aspect of this subject is the recognition of those clients who bear tribal gentilics with no qualification. The presumption regarding someone bearing a gentilic referring to a certain tribe – for instance when one says, "X, the Qurashite" – is that he is connected by blood to them. For that reason, it is crucial to make clear regarding someone called a "Qurashite" that he was called this because he was a client of theirs. Be aware that when a transmitter or scholar is described as "the client of X" or "the client of the tribe of X," this most often means that he was a freedman (*mawla 'l-ʿatāqa*).

The term "client" is applied to some transmitters with the sense of "clientage by conversion to Islam" (*walāʾ al-islām*). An example is Abū ʿAbd Allāh al-Bukhārī. He is Muḥammad b. Ismāʿīl al-Juʿfī, a client of the Juʿfites. He bears the gentilic "Juʿfī" because one of his ancestors – and I think that he was the one called "al-Aḥnaf" and he had been a Majian – converted to Islam at the hand of al-Yamān b. al-Akhnas al-Juʿfī; that is, the ancestor of ʿAbd Allāh b. Muḥammad al-Musnadī al-Juʿfī,[1] one of the teachers of Bukhārī. Another example is al-Ḥasan b. ʿĪsā al-Māsarjisī,[2] the client of ʿAbd Allāh b. al-Mubārak. He was a client of Ibn al-Mubārak because he converted to Islam at his hands. He had been a Christian.

Some others were clients on the basis of clientage of alliance and protection (*walāʾ al-ḥilf wa-'l-muwālāt*), like the *imām* Mālik b. Anas. His folks were Ḥimyarite Aṣbaḥites by blood. They were clients by alliance of the Taym of the Qurashites. Some say this was because his grandfather, Mālik b. Abī ʿĀmir, was an *ʿasīf* – that is a "hired hand" – of Ṭalḥa b. ʿUbayd Allāh al-Taymī and Ṭalḥa used to travel about as a trader. Others say that Mālik b. Abī ʿĀmir was called "the client of the Taymites" because of his being with Ṭalḥa b. ʿUbayd Allāh al-Taymī. This is a fourth subcategory of clientage. It is similar to what we said above [in Category 58] about Miqsam, namely that he was described as "the client of Ibn ʿAbbās" because of his close association with him.

The following are examples of clients who bear tribal gentilics.

The Follower Abu 'l-Bakhtarī Saʿīd b. Fayrūz al-Ṭāʾī.[3] He was a client of the tribe of Ṭayʾ.

---

1 Abū Jaʿfar al-Musnadī was descibed as "the ḥadīth authority in Transoxiana in his era." He died in 229/844 at over ninety years of age; Dhahabī, *Siyar*, 10:658–60.

2 Abū ʿAlī al-Ḥasan b. ʿĪsā b. Māsarjis al-Nīsābūrī (d. 240/854 or 239) was a popular teacher in Baghdad; Dhahabī, *Siyar*, 12:27–30.

3 Abu 'l-Bakhtarī was a jurist who died in the Battle of al-Jamājim in 82/701; Dhahabī, *Siyar*, 4:279–80.

The Follower Abu 'l-ʿĀliya Rufayʿ al-Riyāḥī al-Tamīmī. He was the client of a woman of the Banū Riyāḥ.

Abū Dāwūd ʿAbd al-Raḥmān b. Hurmuz al-Aʿraj al-Hāshimī, the transmitter from Abū Hurayra, Ibn Buḥayna and others. He was a client of the Banū Hāshim.

Al-Layth b. Saʿd al-Miṣrī al-Fahmī was a client of the subtribe of Fahm.

ʿAbd Allāh b. al-Mubārak al-Marwazī al-Ḥanẓalī was a client of the tribe of Ḥanẓala.

ʿAbd Allāh b. Wahb al-Miṣrī al-Qurashī was a client of the Quraysh.

ʿAbd Allāh b. Ṣāliḥ al-Miṣrī al-Juhani[4] – the amanuensis of al-Layth b. Saʿd – was a client of the tribe of Juhayna.

Sometimes a transmitter bore the gentilic of a tribe because he was the client of a client of that tribe. An example is Abu 'l-Ḥubāb Saʿīd b. Yasār al-Hāshimī,[5] the transmitter from Abū Hurayra and [ʿAbd Allāh] b. ʿUmar. He was a client of a client of the Banū Hāshim because he was the client of Shuqrān,[6] the client of the Messenger of God (Peace be upon him).

We heard that Zuhrī said,

> I went to [the caliph] ʿAbd al-Malik b. Marwān and he said, "Zuhrī, where are you coming from?" I said, "From Mecca." He said, "Whom did you leave there to lead the people of Mecca?" I said, "ʿAṭāʾ b. Abī Rabāḥ." He said, "Is he an Arab or a client?" I said, "He is a client." He said, "How did he come to lead them?" I said, "By religiosity and transmission." He said, "It is right for those possessing religiosity and transmissions to lead. Who leads the people of the Yemen?" I said, "Ṭāwūs b. Kaysān." He said, "Is he an Arab or a client?" I said, "He is a client." He said, "How did he come to lead them?" I said, "The same way ʿAṭāʾ came to lead." He said, "That is the way it should be. Who leads the people of Egypt?" I said, "Yazīd b. Abī Ḥabīb."[7] He said, "Is he an Arab or a client?" I said, "He is a client." He said, "Who leads the people of Syria?" I said, "Makḥūl." He said, "Is he an Arab or a client?" I said, "He is a client, a Nubian slave of a Hudhaylite woman who eventually freed him." He said, "Who leads the people of al-Jazīra?" I said, "Maymūn b. Mihrān."[8]

---

4 Dhahabī, among others, had doubts about the reliability of ʿAbd Allāh b. Ṣāliḥ (137/754–223/837) as a transmitter of ḥadīth; *Siyar*, 10:405–16.

5 Bukhārī, *al-Taʾrikh al-kabīr*, 2(1):520; Ibn Abī Ḥātim, *Jarḥ*, 2(1):72.

6 Ibn ʿAbd al-Barr, *Istīʿāb*, 2:709–10.

7 This highly respected transmitter died in 128/746; Dhahabī, *Siyar*, 6:31–3.

8 Abū Ayyūb Maymūn b. Mihrān al-Jazarī al-Raqqī (40/660–117/735 or 116) was a respected authority in law and ḥadīth; Dhahabī, *Siyar*, 5:71–8.

He said, "Is he an Arab or a client?" I said, "He is a client." He said, "Who leads the people of Khurāsān?" I said, "Al-Ḍaḥḥāk b. Muzāḥim"[9] He said, "Is he an Arab or a client?" I said, "He is a client." He said, "Who leads the people of al-Baṣra?" I said, "Al-Ḥasan b. Abi 'l-Ḥasan." He said, "Is he an Arab or a client?" I said, "He is a client." He said, "Woe to you! Who leads the people of al-Kūfa?" I said, "Ibrāhīm al-Nakhaʿī." He said, "Is he an Arab or a client?" I said, "He is an Arab." He said, "Woe to you, Zuhrī! You relieved me. By God, the clients lord over the Arabs to the extent that they preach to them from on top of the minbars while the Arabs are below them." I said, "Prince of the Believers, it is a matter of God and His religion. Whoever keeps it leads and whoever loses it falls."

We hear that ʿAbd al-Raḥmān b. Zayd b. Aslam[10] said, "When the "ʿAbd Allāhs"[11] died, the law in all of the cities, except Medina, went to the clients. God specially blessed Medina with a Qurashite and the jurist of the inhabitants of Medina, was, without a doubt, Saʿīd b. al-Musayyib." There is some bias in this. At that time, there were other famous Arab jurists in addition to Ibn al-Musayyib, including Shaʿbī and Nakhaʿī. All of the "Seven Jurists,"[12] including Ibn al-Musayyib, were Arabs, except Sulaymān b. Yasār. God knows best.

9 Al-Ḍaḥḥāk (d. 102/721 or 105 or 106) was best known for his expertise in Qurʾān commentary; Dhahabī, *Siyar*, 4:598–600.

10 ʿAbd al-Raḥmān died in 182/798; Dhahabī, *Siyar*, 8:349.

11 See above, Category 39.

12 See above, Category 40.

Category 65

The Residences and Lands of Transmitters

(Maʿrifat awṭān al-ruwāt wa-buldānihim)

This is one of the matters which the experts of ḥadīth need to know for many of their activities, and Ibn Saʿd's *Ṭabaqāt* is one of the prime sources for this information. The Arabs used to take their gentilics only from their tribe. When Islam appeared and most of them settled in villages and cities, they started to derive their gentilics from their place of residence, just as the non-Arabs had been doing. Many of them lost their [original tribal] gentilics and were left with only the ones referring to their place of residence.

If someone moves from one place to another and wants to include both places as his gentilic, let him begin with the first place and then give the second one he moved to. It is a good idea for the word "then" (*thumma*) to be added to the second. So for someone who moved, for instance, from Egypt to Syria, one should say, "X, the Egyptian, then the Damascene." An inhabitant of a village in the vicinity of a town may use the gentilic of the village and that of the town, as well as that of the region where the town is located.

Let us follow the example of the expert Abū ʿAbd Allāh al-Ḥākim and relate ḥadīth with their isnāds, drawing attention to where the transmitters lived. It is commendable for the expert to give the ḥadīth with its isnād and then mention the homelands of its transmitters and other facts about them, one by one, [for example]

[1.] The long-lived teacher and great transmitter Abū Ḥafṣ ʿUmar b. Muḥammad b. al-Muʿammar[1] (God bless him) informed me through my recitation to him in Baghdad: Abū Bakr Muḥammad b. ʿAbd al-Bāqī b. Muḥammad al-Anṣārī[2] informed us. He said, Abū Isḥāq Ibrāhīm b. ʿUmar b. Aḥmad al-Barmakī[3] informed us. He said, Abū Muḥammad ʿAbd Allāh b. Ibrāhīm b. Ayyūb b. Māsī[4] informed us. He said, Abū Muslim Ibrāhīm b. ʿAbd Allāh al-Kajjī[5] informed us. He said, Muḥammad b. ʿAbd Allāh al-Anṣārī informed us:

1 This is the famous Ibn Ṭabarzadh al-Baghdādī (516/1123–607/1210), who possessed short isnāds for a number of important ḥadīth collections; Dhahabī, *Siyar*, 21:507–12.

2 This transmitter, popularly known as Qāḍi 'l-Māristān (442/1050–535/1141), studied many subjects before repenting and devoting himself to the study of ḥadīth; Dhahabī, *Siyar*, 20:23–8.

3 Abū Isḥāq al-Barmakī (361/972–445/1054) was another long-lived transmitter of ḥadīth; Dhahabī, *Siyar*, 17:605–6.

4 Ibn Māsī was born in 274/887 and died in 369/980; Dhahabī, *Siyar*, 16:252–3.

5 Kajjī (ca. 190/806–292/904) was a popular transmitter because he had a number of ḥadīth, like the one cited here, in which only three intermediaries separated him from the Prophet; Dhahabī, *Siyar*, 13:423–5.

Sulaymān [b. Ṭarkhān] al-Taymī informed us from Anas [b. Mālik]. He said, the Messenger of God (Peace be upon him) said, "There is no disassociation among [quarreling] Muslims for longer than three days," or he said, "three nights."

[2a] The teacher and great transmitter Abu 'l-Ḥasan al-Mu'ayyad b. Muḥammad b. ʿAlī al-Muqri' (God bless him) informed me by my recitation to him in Nishapur, once beginning anew with the recitation at the head of the grave of Muslim b. al-Ḥajjāj. The jurist of the Holy City Abū ʿAbd Allāh Muḥammad b. al-Faḍl al-Furāwī informed us at the grave of Muslim. *Ḥā'*[6]

[2b.] Umm al-Mu'ayyad Zaynab bint Abi 'l-Qāsim ʿAbd al-Raḥmān b. al-Ḥasan al-Shaʿrī [*sic*] (God bless her) informed me, once through my recitation to her in Nishapur and another time through the recitation of someone else. I said, Ismāʿīl b. Abi 'l-Qāsim b. Abī Bakr al-Qāri'[7] informed you through recitation to him.

[Abū ʿAbd Allāh al-Furāwī and Qāri'] said, Abū Ḥafṣ ʿUmar b. Aḥmad b. Masrūr informed us: Abū ʿAmr Ismāʿīl b. Nujayd al-Sulamī informed us: Abū Muslim Ibrāhīm b. ʿAbd Allāh al-Kajjī informed us: Muḥammad b. ʿAbd Allāh al-Anṣārī informed us: Ḥumayd al-Ṭawīl[8] transmitted to me from Anas b. Mālik. He said, "The Messenger of God (Peace be upon him) said, 'Help your brother when he is doing wrong or being wronged.' I said, 'Messenger of God, I will help him when he is wronged, but how can I help him when he is doing wrong?' He said, 'Keep him from doing wrong. That is your help to him.' "

These two ḥadīth are elevated in audition with clean isnāds and sound texts. In the first, Anas and those after him until Abū Muslim are Baṣrans. Those after Abū Muslim to our teacher are Baghdadis. In the second ḥadīth, Anas and those after him until Abū Muslim are, as we said, Baṣrans. Those after him, from Ibn Nujayd until our teacher, are Nishapuris.

[3.] The pure teacher Abu 'l-Fatḥ Manṣūr b. ʿAbd al-Munʿim b. Abi 'l-Barakāt (God bless him) – the son of the authority Abū ʿAbd

6 For this, see above pp. 142–3.

7 The Sufi Abū Muḥammad Ismāʿīl b. Abi 'l-Qāsim ʿAbd al-Raḥmān b. Abī Bakr Ṣāliḥ al-Qāri' (439/1048–531/1137) was primarily known as a transmitter of the ḥadīth collection *Juz' Ibn Nujayd*; Dhahabī, *Siyar*, 20:19–20.

8 The famous transmitter of ḥadīth Abū ʿUbayda Ḥumayd b. Abī Ḥumayd al-Baṣrī (68/687–142/759), known as Ḥumayd al-Ṭawīl (Tall – or Long – Ḥumayd), was not actually tall, although his hands were said to be "long"; Sezgin, *GAS*, 1:89.

Allāh Muḥammad b. al-Faḍl al-Furāwī – informed me through my recitation to him in Nishapur: My grandfather Abū ʿAbd Allāh Muḥammad b. al-Faḍl informed us: Abū ʿUthmān Saʿīd b. Muḥammad al-Baḥīrī[9] (God bless him) informed us: Abū Saʿīd Muḥammad b. ʿAbd Allāh b. Ḥamdūn[10] informed us. He said, Abū Ḥātim Makkī b. ʿAbdān[11] informed us: ʿAbd al-Raḥmān b. Bishr[12] informed us: ʿAbd al-Razzāq [b. Hammām] informed us: Ibn Jurayj informed us. He said, ʿAbada b. Abī Lubāba[13] informed me that Warrād,[14] the client of al-Mughīra b. Shuʿba, informed him that al-Mughīra b. Shuʿba wrote to [the caliph] Muʿāwiya – Warrād wrote that letter for him – "When the Messenger of God (Peace be upon him) completed his prayer, I heard him say, 'There is no god but God alone. He has no companion. Sovereignty and praise are His. God, no one can forbid when You give and no one can give when You forbid. No one's fortunate position in the world can help him.' "

Al-Mughīra b. Shuʿba, Warrād and ʿAbada were Kūfans. Ibn Jurayj, Makkī and ʿAbd al-Razzāq were from the city of Sana in the Yemen. ʿAbd al-Raḥmān b. Bishr, our teacher and all of those between them were Nishapuris.

To God (be He praised) belongs the most complete praise for the blessing He liberally bestows to the extent one requests and the degree one hopes for. The finest prayers and peace on our lord Muḥammad and his family and the rest of the prophets and their families. Amen! Amen! Amen!

---

9 Baḥīrī died in 451/1059; Dhahabī, *Siyar*, 18:103–4.

10 I have not found any information about this transmitter.

11 Makkī b. ʿAbdān died in 325/937 at over eighty years of age; Dhahabī, *Siyar*, 15:70–1.

12 As a young man ʿAbd al-Raḥmān b. Bishr traveled extensively with his father to hear ḥadīth. He returned to Nishapur where he taught until his death in 260/874; Dhahabī, *Siyar*, 12:340–4.

13 The merchant and ḥadīth transmitter ʿAbada (or ʿAbda) b. Abī Lubāba (d. ca. 127/745) settled in Damascus; Dhahabī, *Siyar*, 5:229–30.

14 Bukhārī, *al-Taʾrīkh al-kabīr*, 4(2):185–6; Ibn Abī Ḥātim, *Jarḥ*, 4(2):48.

Bibliography

ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Jamāʿīlī. *Kitāb Miḥnat al-imām Aḥmad ibn Ḥanbal*. Cairo, 1991.

ʿAbd al-Ghanī al-Nābulusī. *Sharḥ mā ladaynā fī qawl al-muḥaddithīn "rawaynā."* Maktabat al-Asad (Damascus), no. 14123, ff. 29a–31b.

ʿAbd b. Ḥumayd. *al-Muntakhab min Musnad ʿAbd ibn Ḥumayd*. Ed. Ṣubḥī al-Badrī al-Sāmarrāʾī and Maḥmūd Muḥammad Khalīl al-Ṣaʿīdī. Beirut, 1408/1988.

Abū ʿAlī al-Jayyānī. *Kitāb al-Alqāb*. Ed. Muḥammad Abu ʾl-Faḍl. Al-Muḥammadīya, 1416/1996.

Abū ʿAwāna. *Musnad Abī ʿAwāna*. 2 vols. Hyderabad, 1362–3.

Abū Bakr al-Bazzār. *al-Baḥr al-Zakhkhār*. Ed. Maḥfūẓ al-Raḥmān Zayn Allāh. Medina, 1416/1996.

Abū Dāwūd al-Sijistānī, Sulaymān b. al-Ashʿath. *Kitāb al-Sunan*. 4 vols. Ed. Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd. Beirut, n.d.

—*Risālat Abī Dāwūd ilā ahl Makka fī waṣf Sunanihī*. Ed. Muḥammad b. Luṭfī al-Ṣabbāgh. 3d edn. Beirut, 1405.

Abū Nuʿaym al-Iṣbahānī. *Dhikr akhbār Iṣbahān*. Ed. S. Dedering. 2 vols. Leiden, 1931.

—*Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ*. 10 vols. Cairo, 1351/1932–1357/1938.

Abū Shāma ʿAbd al-Raḥmān b. Ismāʿīl al-Maqdisī. *al-Dhayl ʿala ʾl-Rawḍatayn*. Ed. Muḥammad Zāhid b. al-Ḥasan al-Kawtharī. Cairo, 1366/1947.

—*Mukhtaṣar Kitāb al-Muʾammil li-ʾl-radd ila ʾl-amr al-awwal* in *Majmūʿat al-Rasāʾil al-Munīrīya*. 4 vols. Cairo, n.d.

Abū Yaʿlā al-Khalīlī, al-Khalīl b. ʿAbd Allāh. *Kitāb al-Irshād fī ʿulamāʾ al-ḥadīth*. Ed. Muḥammad Saʿīd b. ʿUmar Idrīs. 3 vols. Riyadh, 1409/1989.

Abū Yaʿlā al-Mawṣilī. *Musnad*. Ed. Ḥusayn Salīm Asad. 14 vols. Damascus, 1404/1984–1410/1990.

Aḥmad b. Ḥanbal. *Kitāb al-ʿIlal wa-maʿrifat al-rijāl*. 2 vols. Istanbul, 1987.

—*Musnad al-imām Aḥmad*. 6 vols. Cairo, 1311–13.

Albānī, Muḥammad Nāṣir al-Dīn. *Fahras makhṭūṭāt Dār al-kutub al-Ẓāhirīya: al-muntakhab min makhṭūṭāt al-ḥadīth*. Damascus, 1390/1970.

ʿAlī b. al-Jaʿd. *al-Jaʿdīyāt*. Ed. Rifʿat Fawzī ʿAbd al-Muṭṭalib. 2 vols. Cairo, 1415/1994.

ʿAlī b. al-Madīnī. *al-ʿIlal*. Ed. Muḥammad Muṣṭafā al-Aʿẓamī. 2d. ed. Beirut, 1980.

—*Tasmiyat man ruwiya ʿanhu min awlād al-ʿashara wa-ghayrihim min aṣḥāb Rasūl Allāh*. In *al-Ruwāt min al-ikhwa wa-ʾl-akhawāt*, ed. Bāsim Fayṣal al-Jawābara. Riyadh, 1408/1988.

ʿAlmawī, ʿAbd al-Bāsiṭ. *Mukhtaṣar Tanbīh al-ṭālib wa-irshād al-dāris*. Ed. Ṣalāḥ al-Dīn al-Munajjid. Damascus, 1366/1947.
Asnawī, ʿAbd al-Raḥīm b. Ḥasan. *Ṭabaqāt al-Shāfiʿiya*. Ed. ʿAbd Allāh al-Jubūrī. 2 vols. Baghdad, 1970/1390–1391/1971.
Ayyūbī, Muḥammad ʿAbd al-Bāqī. *al-Manāhil al-salsala fi 'l-aḥādīth al-musalsala*. Beirut, 1403/1983.
Azami, M.M. *Studies in Early Ḥadīth Literature*. Indianapolis, 1978.
Badrān, ʿAbd al-Qādir. *Munādamat al-aṭlāl wa-musāmarat al-khayāl*. Ed. Muḥammad Zuhayr al-Shāwīsh. Damascus, n.d.
Baghawī. *Maṣābiḥ al-sunna*. Ed. Ibrāhīm Muḥammad Ramaḍān. 2 vols. Beirut, n.d.
—*Sharḥ al-Sunna*. Ed. Shuʿayb al-Arnaʾūṭ and Muḥammad Zuhayr al-Shāwīsh. 16 vols. Damascus, 1390/1971 ff.
Bahnasī, ʿAfīf. *Muʿjam muṣṭalāḥāt al-khaṭṭ al-ʿArabī wa-'l-khaṭṭāṭīn*. Beirut, 1995.
Bayhaqī. *Kitāb al-Sunan al-kubrā*. 10 vols. Hyderabad, 1344–55.
Brockelmann, Carl. *Geschichte der arabischen Litteratur*. 2d ed. 2 vols. Leiden, 1943–9; *Supplementbände*. 3 vols. Leiden, 1937–42.
Bukhārī. *Kitāb al-Ḍuʿafāʾ al-ṣaghīr*. Beirut, 1984.
—*Kitāb al-Jāmiʿ al-ṣaḥīḥ*. Ed. Ludolf Krehl and T.W. Juynboll. 4 vols. Leiden, 1862–1908.
—*Kitāb al-Kunā*. Hyderabad, 1360.
—*al-Taʾrīkh al-awsaṭ*. 2 vols. Riyadh, 1998.
—*al-Taʾrīkh al-kabīr*. 4 vols. in 8 parts. Hyderabad, 1361–5.
—*al-Taʾrīkh al-ṣaghīr*. Ed. Maḥmūd Ibrāhīm Zāyid. 2 vols. Beirut, 1406/1986.
Bulqīnī, Sirāj al-Dīn Abū Ḥafṣ ʿUmar al-Shāfiʿī. *Maḥāsin al-iṣṭilāḥ wa-taḍmīn Kitāb Ibn al-Ṣalāḥ* (published with *Muqaddima*). Ed. ʿĀʾisha ʿAbd al-Raḥmān. 2nd edn. Cairo, 1989.
Dāraquṭnī. *Kitāb al-ʿIlal al-wārida fi 'l-aḥādīth al-Nabawiya*. Ed. Maḥfūẓ al-Raḥmān Zayn Allāh al-Salafī. Riyadh, 1405/1985.
—*Kitāb al-Sunan*. 4 vols. Cairo, 1386/1966.
—*Kitāb al-Tatabbuʿ* (published with *al-Ilzāmāt*). Medina, 1397/1978.
Dārimī, ʿAbd Allāh b. ʿAbd al-Raḥmān. *Sunan al-Dārimī*. Ed. Muḥammad Aḥmad Duhmān. 2 vols. Damascus, 1349.
Dārimī, ʿUthmān b. Saʿīd. *al-Naqd ʿala 'l-Marīsī al-ʿanīd*. Ed. M.Ḥ. Fiqī. Cairo, 1358.
—*al-Radd ʿala 'l-Jahmīya*. Ed. G. Vitestam. Leiden, 1960.
Dāwūdī, Muḥammad b. ʿAlī. *Ṭabaqāt al-mufassirīn*. Ed. ʿAlī Muḥammad ʿUmar. 2 vols. Cairo, 1392/1972.
Dhahabī. *al-Kāshif fi maʿrifat man lahū riwāya fi 'l-kutub al-sitta*. 3 vols. Cairo, 1392/1972.
—*al-Mughnī fi 'l-ḍuʿafāʾ*. Ed. Nūr al-Dīn ʿItr. 2 vols. Aleppo, 1391/1971.
Dhahabī, Muḥammad b. Aḥmad. *al-ʿIbar fi khabar man ghabar*. Ed. Abū Hājir Muḥammad al-Saʿīd b. Basyūnī Zaghlūl. 4 vols. Beirut, 1405/1985.

—*Mīzān al-iʿtidāl fī naqd al-rijāl*. Ed. ʿAlī Muḥammad al-Bajāwī. 4 vols. Cairo, 1382/1963.
—*Siyar aʿlām al-nubalāʾ*. Ed. Shuʿayb al-Arnaʿūṭ. 25 vols. Beirut, 1401/1981–1409/1988.
—*Tadhkirat al-ḥuffāẓ*. 4 vols. Hyderabad, 1955–8.
—*Taʾrīkh al-Islām wa-wafayāt al-mashāhīr wa-'l-aʿlām*. Ed. ʿUmar ʿAbd al-Salām al-Tadmurī. Beirut, 1407/1987 ff.
Encyclopaedia Iranica. Ed. Ehsan Yarshater. New York, 1984 ff.
Encyclopaedia of Islam (*EI*). 1st ed., 4 vols. Leiden, 1908–36; 2d ed. Leiden, 1953 ff.
EI[2] (*Encyclopaedia of Islam*). New Edition. Leiden, 1953 ff.
EI Suppl (*Encyclopaedia of Islam: Supplement*). Leiden, 1938.
Fattanī, Muḥammad Ṭāhir. *al-Mughnī fī ḍabṭ asmāʾ al-rijāl*. Beirut, 1402/1982.
Guillaume, Alfred. *The Life of Muhammad: A Translation of of Ibn Isḥāq's* Sīrat Rasūl Allāh. Oxford, 1955.
Ḥājjī Khalīfa. *Kashf al-ẓunūn ʿan asāmī al-kutub wa-'l-funūn*. Ed. Mehmet Şerefettin Yaltkaya. 2 vols. Istanbul, 1360/1941–1362/1943.
Al-Ḥākim al-Nīsābūrī, Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh. *al-Madkhal ilā maʿrifat al-Iklīl*. Ed. and trans. James Robson. London, 1953.
—*Maʿrifat ʿulūm al-ḥadīth*. Ed. al-Sayyid Muʿaẓẓam Ḥusayn. Cairo, 1937.
—*al-Mustadrak ʿala 'l-Ṣaḥīḥayn*. 4 vols. Hyderabad, 1334–42.
Halm, Heinz. *Die Ausbreitung der Šāfiʿitischen Rechtsschule von den Anfängen bis zum 8./14. Jahrhundert*. Wiesbaden, 1974.
Hammām b. Munabbih. *Ṣaḥīfat Hammām ibn Munabbih*. Ed. Rifʿat Fawzī ʿAbd al-Muṭṭalib. Cairo, 1406/1985.
Ḥamza b. Yūsuf al-Sahmī. *Suʾālāt Ḥamza b. Yūsuf al-Sahmī li-'l-Dāraquṭnī wa-ghayrihī min al-mashāyikh*. Ed. Muwaffaq b. ʿAbd Allāh b. ʿAbd al-Qādir. Riyadh, 1404/1984.
Ḥāzimī. *al-Iʿtibār fī 'l-nāsikh wa-'l-mansūkh*. Ed. Muḥammad Aḥmad ʿAbd al-ʿAzīz, Cairo, n.d.
Ḥāzimī, Abū Bakr Muḥammad b. Mūsā. *Shurūṭ al-aʾimma al-khamsa*. Ed. Muḥammad Zāhid al-Kawtharī (bound with Ibn al-Qaysarānī, *Shurūṭ al-aʾimma al-sitta*). Cairo, n.d.
Ḥumaydī. *Jadhwat al-muqtabis fī dhikr wulāt al-Andalus*. Cairo, 1966.
Humphreys, R. Stephen. *From Saladin to the Mongols*. Albany, 1977.
Ḥusaynī, ʿAbd al-Raḥīm b. Hidāyat Allāh. *Ṭabaqāt al-Shāfiʿiya*. Ed. ʿĀdil Nuwayhiḍ. Beirut, 1971.
Ibn ʿAbd al-Barr, Abū ʿUmar Yūsuf. *al-Istīʿāb fī maʿrifat al-Aṣḥāb*. Ed. ʿAlī Muḥammad al-Bajāwī. 4 vols. Cairo, n.d.
—*Jāmiʿ bayān al-ʿilm wa-faḍlihī*. Ed. ʿAbd al-Karīm al-Khaṭīb. Cairo, 1975.
—*Kitāb al-Istighnāʾ fī maʿrifat al-mashhūrīn min ḥamalat al-ʿilm bi-'l-kunā*. Ed. ʿAbd Allāh Marḥūl al-Sawālima. 3 vols. Riyadh, 1405/1985..(Published Ed. ʿĀmir Ḥasan Ṣabrī. Beirut, 1417/1996.

—*al-Tamhid li-mā fi 'l-Muwaṭṭa' min al-maʿānī wa-'l-asānīd*. Ed. Muṣṭafā b. Aḥmad al-ʿAlawī and Muḥammad ʿAbd al-Karīm al-Bakrī. [Rabat], 1387/1967 ff.

Ibn Abī Ḥātim al-Rāzī, Abū Muḥammad ʿAbd al-Raḥmān. *ʿIlal al-ḥadīth*. 2 vols. Cairo, 1343-44.

—*Kitāb al-Jarḥ wa-'l-taʿdīl*. Ed. ʿAbd al-Raḥmān b. Yaḥyā al-Muʿallimī al-Yamānī. 4 vols. in 8 parts. Hyderabad, 1371/1952–1373/1953.

Ibn Abī Yaʿlā, Muḥammad b. Muḥammad. *Ṭabaqāt al-Ḥanābila*. Ed. Muḥammad Ḥamīd al-Fiqī. 2 vols. Cairo, 1371/1952.

Ibn ʿAdī. *al-Kāmil fi ḍuʿafā' al-rijāl*. 7 vols. Beirut, 1404/1984.

Ibn al-Athīr. *al-Lubāb fi tahdhīb al-ansāb*. 3 vols. Beirut, n.d.

Ibn Bashkuwāl. *Kitāb al-Ṣila*. 2 vols. Cairo, 1966.

Ibn Daqīq al-ʿĪd, Abu 'l-Fatḥ Muḥammad b. ʿAlī. *al-Iqtirāḥ fi bayān al-iṣṭilāḥ*. Ed. ʿĀmir Ḥasan Ṣabrī. Beirut, 1417/1996.

Ibn Ḥajar al-ʿAsqalānī, Aḥmad b. Nūr al-Dīn. *al-Iṣāba fi tamyīz al-Ṣaḥāba*. Ed. A. Spenger and Maulawi Abd ul-Hai. 4 vols. Calcutta, 1854–73.

—*Lisān al-Mīzān*. 6 vols. Hyderabad, 1329–31.

—*al-Majmaʿ al-mu'assas bi-'l-Muʿjam al-mufahras*. Ed. Yūsuf ʿAbd al-Raḥmān al-Marʿashlī. 4 vols. Beirut, 1413/1992–1415/1994.

—*al-Nukhat ʿalā Kitāb Ibn al-Ṣalāḥ*. Ed. Rabīʿ b. Hādī ʿUmayr. 2nd edn. 2 vols. Riyadh, 1408/1988.

—*Nuzhat al-naẓar fi tawḍīḥ Nukhbat al-fikar*. Benares, 1394/1974.

—*Tahdhīb al-Tahdhīb*. 12 vols. Hyderabad, 1325–7.

Ibn Ḥibbān, Muḥammad al-Bustī. *al-Iḥsān fi taqrīb Ṣaḥīḥ Ibn Ḥibbān*. Ed. Shuʿayb al-Arna'ūṭ. 18 vols. 1408/1988.

—*Kitāb al-Majrūḥīn min al-muḥaddithīn wa-'l-ḍuʿafā' wa-'l-matrūkīn*. Ed. Maḥmūd Ibrāhīm Zāyid. 3 vols. Mecca, n.d.

—*Ṣaḥīḥ Ibn Ḥibbān*. Ed. Aḥmad Muḥammad Shākir. Cairo, 1952.

—*al-Thiqāt*. Hyderabad, 1973 ff.

Ibn al-ʿImād, ʿAbd al-Ḥayy. *Shadharāt al-dhahab fi akhbār man dhahab*. 8 vols. Cairo, 1350–1.

Ibn Isḥāq, Muḥammad. *The Life of Muhammad: A Translation of Ibn Isḥāq's* Sīrat Rasūl Allāh. Trans. Alfred Guillaume. Oxford, 1955.

Ibn al-Jawzī, Abu 'l-Faraj. *Kitāb al-Mawḍūʿāt*. Ed. ʿAbd al-Raḥmān Muḥammad ʿUthmān. 3 vols. Medina, 1387/1966–1388/1968.

Ibn Kathīr, ʿIzz al-Dīn. *al-Bāʿith al-ḥathīth ilā maʿrifat ʿulūm al-ḥadīth*. Ed. Aḥmad Muḥammad Shākir. Cairo, 1355/1937.

—*al-Bidāya wa-'l-nihāya*. 14 vols. Cairo, 1351/1932–1358.

—*al-Lubāb fi tahdhīb al-ansāb*. 3 vols. Beirut, n.d.

—*Ṭabaqāt al-fuqahā' al-Shāfiʿīya*. Ed. Aḥmad ʿUmar Hāshim and Muḥammad Zaynhum Muḥammad Gharab. 3 vols. Cairo, 1413/1993.

Ibn Khallikān, Abu 'l- ʿAbbās Aḥmad b. Muḥammad. *Wafayāt al-aʿyān wa-anbā' abnā' al-zamān*. Ed. Iḥsān ʿAbbās, 8 vols. Beirut, 1968–72.

Ibn Khayr al-Ishbīlī, Abū Bakr Muḥammad. *Fihrist mā rawāhu ʿan shuyūkhihi.* 2nd edn. Cairo, 1382/1963.
Ibn Khuzayma. *Ṣaḥīḥ Ibn Khuzayma.* Ed. Muḥammad Muṣṭafā al-Aʿẓamī. 2 vols. Beirut, 1391/1971.
Ibn Kinān, Muḥammad b. ʿĪsā. *al-Murūj al-sundusīya al-faṣīḥa fī talkhīṣ Taʾrīkh al-Ṣāliḥīya.* Ed. Muḥammad Aḥmad Duhmān. Damascus, 1366/1947.
Ibn Māja, Abū ʿAbd Allāh Muḥammad b. Yazīd al-Qazwīnī. *Sunan Ibn Māja.* Ed. Fuʾād ʿAbd al-Bāqī. 2 vols. Cairo, 1972.
Ibn Mākūlā. *Al-Ikmāl fī rafʿ al-irtiyāb ʿan al-muʾtalif wa-'l-mukhtalif min al-asmāʾ wa-'l-kunā wa-'l-ansāb.* Ed. ʿAbd al-Raḥmān b. Yaḥyā al-Muʿallimī al-Yamanī. 6 vols. Hyderabad, 1962–7.
Ibn al-Mustawfī, al-Mubārak b. Aḥmad. *Taʾrīkh Irbil.* Ed. Sāmī b. al-Sayyid Khamās al-Ṣaqqār. 2 vols. Baghdad, 1980.
Ibn al-Nadīm. *Kitāb al-Fihrist.* Ed. Riḍā Tajaddud. N.p., n.d.
Ibn Qāḍī Shuhba, Abū Bakr b. Aḥmad. *Ṭabaqāt al-Shāfiʿīya.* Ed. ʿAbd al-ʿAlīm Khān. 4 vols. Hyderabad, 1398/1978–1400/1980.
Ibn al-Qaysarānī, Abu 'l-Faḍl Muḥammad b. Ṭāhir. *Kitāb al-Ansāb al-muttafiqa fī 'l-khaṭṭ al-mutamāthila fī 'l-naqṭ wa-'l-ḍabṭ.* Ed. Kamāl Yūsuf al-Ḥūt. Beirut, 1411/1991.
—*Shurūṭ al-aʾimma al-sitta* (bound with Ḥāzimī. *Shurūṭ al-aʾimma al-khamsa*). Ed. Muḥammad Zāhid al-Kawtharī. Cairo, n.d.
Ibn Qutayba. *Kitāb Gharīb al-ḥadīth.* Ed. ʿAbd Allāh al-Jubūrī. Baghdad, 1977.
—*Taʾwīl mukhtalif al-ḥadīth.* Ed. Muḥammad Zuhrī al-Najjār. Cairo, 1386/1966; Trans. Gérard Lecomte. Le Trait des divergences du ḥadīth d'Ibn Qutayba. Damascus, 1962.
Ibn Rāfiʿ, Muḥammad. *Taʾrīkh ʿulamāʾ Baghdad* (*al-musammā Muntakhab al-Mukhtār*). Ed. ʿAbbās al-ʿAzzāwī. Baghdad, 1357/1938.
Ibn Rāhawayh. *Musnad Isḥāq ibn Rāhawayh.* Ed. ʿAbd al-Ghafūr ʿAbd al-Ḥaqq Ḥusayn Barr al-Balūshī. Medina, 1410/1990.
Ibn Rajab, ʿAbd al-Raḥmān b. Aḥmad. *Kitāb al-Dhayl ʿalā Ṭabaqāt al-Ḥanābila.* Ed. Muḥammad Ḥāmid al-Fiqī. 2 vols. Cairo, 1952–3.
Ibn Rushayd, Abū ʿAbd Allāh Muḥammad b. ʿUmar. *Milʾ al-ʿayba bi-mā jumiʿa bi-ṭūl al-ghayba.* Vol. 3. Ed. Muḥammad al-Ḥabīb b. al-Khūja. Tunis, 1981.
Ibn Saʿd. *al-Ṭabaqāt al-kubrā.* Ed. Iḥsān ʿAbbās. 9 vols. Beirut, 1380/1960–1388/1968.
Ibn al-Ṣalāḥ, Taqī al-Dīn Abū ʿAmr ʿUthmān. *Adab al-muftī wa-'l-mustaftī.* Ed. Muwaffaq b. ʿAbd Allāh b. ʿAbd al-Qādir. N.p., 1407/1986.
—*Fatāwā Ibn al-Ṣalāḥ fī 'l-tafsīr wa-'l-ḥadīth wa-'l-uṣūl wa-'l-ʿaqāʾid.* [Cairo, n.p.], n.d.
—*Fatāwā wa-masāʾil Ibn al-Ṣalāḥ* (*sic*). Ed. ʿAbd al-Muʿṭī Amīn Qalʿajī. 2 vols. Beirut, 1406/1986.
—*Ḥilyat al-imām al-Shāfiʿī.* Ed. Bassām ʿAbd al-Wahhāb al-Jābī. Damascus, 1401/1981.

—*Maʿrifat anwāʿ ʿilm al-ḥadīth*. Ed. ʿĀʾisha ʿAbd al-Raḥmān (under the title *Muqaddimat Ibn al-Ṣalāḥ wa-Maḥāsin al-iṣṭilāḥ*). 2nd edn. Cairo, 1989; Ed. Nūr al-Dīn ʿItr (under the title *ʿUlūm al-ḥadīth li-Ibn al-Ṣalāḥ*). Aleppo, 1386/1966.

—*Ṭabaqāt al-fuqahāʾ al-Shāfiʿiya*. Ed. Muḥyī al-Dīn ʿAlī Najīb. 2 vols. Beirut, 1413/1992.

Ibn Shaddād, Abū ʿAbd Allāh Muḥammad b. ʿAlī. *al-Aʿlāq al-khaṭīra fī dhikr umarāʾ al-Shām wa-'l-Jazīra*, vol. 1, part 1 (Aleppo). Ed. Dominique Sourdel. Damascus, 1953.

—*al-Aʿlāq al-Khaṭīra fī dhikr umarāʾ al-Shām wa-'l-Jazīra: Taʾrīkh madīnat Dimashq*. Ed. Sāmī al-Dahhān. Damascus, 1375/1956.

Ibn Taghrī Birdī, Abu 'l-Maḥāsin Yūsuf. *al-Nujūm al-zāhira fī mulūk Miṣr wa-'l-Qāhira*. 16 vols. Cairo, 1348/1929–1392/1972.

Ibn Ṭūlūn, Muḥammad al-Ṣāliḥī. *al-Qalāʾid al-jawharīya fī taʾrīkh al-Ṣāliḥīya*. Ed. Muḥammad Aḥmad Duhmān. 2 vols. Damascus, 1401/1980–1401/1981.

ʿIrāqī, Abu 'l-Faḍl Zayn al-Dīn ʿAbd al-Raḥīm b. al-Ḥusayn. *al-Tabṣira wa-'l-tadhkira*. Ed. Muḥammad b. al-Ḥusayn al-ʿIrāqī al-Ḥusaynī. 3 vols. Beirut, n.d.

—*al-Taqyīd wa-'l-īḍāḥ li-mā uṭliqa wa-ughliqa min Kitāb Ibn al-Ṣalāḥ*. Ed. ʿAbd al-Raḥmān Muḥammad ʿUthmān. Cairo, 1389/1969.

ʿItr, Nur al-Dīn. *Lexique des termes techniques de la science du hadith*. Damascus, 1397/1977.

Juynboll, G.H.A. *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Ḥadīth*. Cambridge, 1983.

—"Muslim's Introduction to his *Ṣaḥīḥ*" *Jerusalem Studies in Arabic and Islam* 5(1984):263–311.

Kattānī, Muḥammad b. Jaʿfar. *al-Risāla al-mustaṭrafa li-bayān mashhūr kutub al-sunna al-musharrafa*. 3rd edn. Damascus, 1383/1964.

Khalīfa b. Khayyāṭ. *Ṭabaqāt*. Ed. Suhayl Zakkār. Damascus, 1966; Ed. Akram Ḍiyāʾ al-ʿUmarī. Baghdad, 1967.

—*Taʾrīkh Khalīfa ibn Khayyāṭ*. Ed. Suhayl Zakkār. 2 vols. Damascus, 1967–8.

Al-Khaṭīb al-Baghdādī, Abū Bakr Aḥmad b. ʿAlī. *al-Faṣl li-'l-waṣl al-mudraj fī 'l-naql*. Ed. Muḥammad b. Maṭar al-Zahrānī. 2 vols. Riyadh, 1418/1997.

—*Al-Ijāza li-'l-maʿdūm wa-'l-majhūl*. In Subḥī al-Badrī al-Sāmarrāʾī. *Majmūʿāt rasāʾil fī ʿulūm al-ḥadīth*. Medina, 1389/1969.

—*Al-Jāmiʿ li-akhlāq al-rāwī wa-ādāb al-sāmiʿ*. Ed. Abū ʿAbd al-Raḥmān Ṣalāḥ b. Muḥammad b. ʿUwayūa. Beirut, 1417/1996.

—*Kitāb al-Kifāya fī ʿilm al-riwāya*. Hyderabad, 1357.

—*Kitāb Talkhīṣ al-mutashābih fī 'l-rasm*. Ed. Sukayna al-Shihābī. 2 vols. Damascus, 1985.

—*Taʾrīkh Baghdād*. 14 vols. Cairo, 1349/1931.

Khaṭṭābī. *Aʿlām al-Sunan*. Ed. Yūsuf al-Kattānī. 2 vols. Rabat, n.d.

—*Maʿālim al-Sunan*. Ed. Muḥammad Rāghib al-Ṭabbākh. 4 vols. Aleppo, 1351/1932–1352/1934.

Laknawī, Abu 'l-Ḥasanāt Muḥammad ʿAbd al-Ḥayy. *al-Ajwiba al-fāḍila li-'l-asʾila al-ʿashara al-kāmila*. Ed. ʿAbd al-Fattāḥ Abū Ghudda. Aleppo, 1384/1964.
—*al-Fawāʾid al-bahīya fī tarājim al-Ḥanafīya*. Beirut, n.d.
—*al-Rafʿ wa-'l-takmila fī 'l-jarḥ wa-'l-taʿdīl*. Ed. ʿAbd al-Fattāḥ Abū Ghudda. Aleppo, n.d.
Lālakāʾī. *Sharḥ uṣūl iʿtiqād ahl al-sunna wa-'l-jamāʿa*. Ed. Aḥmad Saʿd Ḥamdān. 2d ed. 4 vols. Riyadh, 1411.
Lane, Edward W. *An Arabic-English Lexicon*. 8 vols. London, 1863–93.
Laoust, Henri. *La Profession de foi d'Ibn Baṭṭa*. Damascus, 1958.
Maḥmūd al-ʿAdawī. *Kitāb al-Ziyārāt bi-Dimashq*. Ed. Ṣalāḥ al-Dīn al-Munajjid. Damascus, 1956.
Makdisi, George. *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh, 1981).
Mayyānishī, Abū Ḥafṣ. *Mā lā yasʿu al-muḥaddith jahluhū*. Ed. Subhī al-Samarrāʾī. Baghdad, 1967. Trans. L. Librande, "The supposed homogeneity of technical terms in ḥadīth study," *Muslim World*, 72 (1982):34–50.
Miura, Toru. "The Ṣāliḥīya quarter in the suburbs of Damascus." *Bulletin d'études orientales*, 47 (1995).
Mizzī. *Tahdhīb al-Kamāl fī asmāʾ al-rijāl*. Ed. Bashshār ʿAwwād Maʿrūf. 35 vols. Beirut, 1406/1985–1413/1992.
al-Muʿaẓẓam ʿĪsā. *Kitāb al-Radd ʿalā Abī Bakr al-Khaṭīb al-Baghdādī*. Cairo, 1351/1932.
Munajjid, Ṣalāḥ al-Dīn. "Ijāzāt al-samāʿ fī 'l-makhṭūṭāt al-qadīma." In *Revue de l'Institut des Manuscrits Arabes*, 1 (1375/1955): 232–51.
Muslim b. al-Ḥajjāj. *Kitāb al-Munfaridāt wa-'l-wuḥdān*. Ed. ʿAbd al-Ghaffār Sulaymān al-Bundārī. Beirut, 1408/1988.
—*Kitāb al-Tamyīz*. Ed. Muḥammad Muṣṭafā al-Aʿẓamī. Riyadh, n.d.
—*al-Sāmiʿ al-ṣaḥīḥ*, 8 vols, Istanbul, 1329–33.
Nasāʾī, Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb. *Sunan al-Nasāʾī*. 8 vols. Cairo, ca. 1930.
Nawawī, Abū Zakarīyāʾ Muḥyī al-Dīn. *Tahdhīb al-asmāʾ wa-'l-lughāt*. 4 vols. (Cairo; nd).
—*al-Taqrīb li-'l-Nawawī*. Cairo, 1388/1968. Trans. William Marçais. *Le Taqrîb de en-Nawawī*. Paris, 1902.
Nuʿaymī, ʿAbd al-Qādir b. Muḥammad. *al-Dāris fī taʾrīkh al-madāris*. Ed. Jaʿfar al-Ḥasanī. 2 vols. Damascus, 1948/1367–1951/1370.
Paşa, İsmail. *Hadīyat al-ʿārifīn: asmāʾ al-muʾallifīn wa-āthār al-muṣannifīn*. Ed. Kilisli Rifat Bilge and İbnülemin Mahmud Kemal İnal. 2 vols. Istanbul, 1951–5.
—*Īḍāḥ al-maknūn fī 'l-dhayl ʿalā Kashf al-ẓunūn*. Ed. Mehemt Şerefettin Yaltkaya and Kilisli Rifat Bilge, 2 vols. Istanbul, 1364/1945–1366/1947.
Pouzet, Louis. *Damas au VIIe/XIIIe siècle: Vie et structures religieuses [dans] d'une métropole islamique*. Beirut, 1988.
Al-Qāḍī ʿIyāḍ. *al-Ilmāʿ ilā maʿrifat uṣūl al-riwāya wa-taqyīd al-samāʿ*. Ed. al-Sayyid Aḥmad Ṣaqr. Cairo, 1389/1970.

—*Mashāriq al-anwār ʿalā ṣaḥīḥ al-āthār*. 2 vols. Beirut, n.d.

Qifṭī. *Inbāh al-ruwāt ʿalā anbāʾ al-nuḥāt*. Ed. Muḥammad Abu ʾl-Faḍl Ibrāhīm. 4 vols. Cairo, 1369/1950–73.

Rāmahurmuzī, al-Ḥasan b. ʿAbd al-Raḥmān. *al-Muḥaddith al-fāṣil bayn al-rāwī wa-ʾl-wāʿī*. Ed. Muḥammad ʿAjjāj al-Khaṭīb. Beirut, 1391/1971.

Robson, James. "Traditions from Individuals." In *Journal of Semitic Studies* 9 (1964):327–40.

Rosenthal, Franz. "Abū Ḥayyān at-Tawḥīdī on Penmanship." In *Four Essays on Art and Literature in Islam*. Leiden, 1971.

—*A History of Muslim Historiography*. 2nd edn. Leiden, 1968.

—*The Technique and Approach of Muslim Scholarship*. Rome, 1947.

Ṣafadī, Khalīl b. Aybak. *al-Wāfī bi-ʾl-wafayāt*. Ed. Hellmut Ritter et al. Istanbul/Wiesbaden, 1931 ff.

Sakhāwī, Shams al-Dīn Muḥammad b. ʿAbd al-Raḥmān. *Fatḥ al-Mughīth [ʿalā] sharḥ Alfīyat al-ḥadīth li-ʾl-ʿIrāqī*. 2nd edn. 3 vols. Medina, 1388/1968–1389/1969.

—*al-Iʿlān bi-ʾl-tawbīkh li-man dhamma ahl al-taʾrīkh*. Ed. Franz Rosenthal. Beirut, 1407/1987.

Sakhāwī. *al-Jawāhir wa-ʾl-durar fī tarjamat shaykh al-Islām Ibn Ḥajar*. Ed. Ḥāmid ʿAbd al-Majīd and Ṭāhā al-Zaynī. Only one vol. published. Cairo, 1406/1986.

Salisbury, Edward E. "Contributions from original sources to our knowledge of the science of Muslim tradition." In *Journal of the American Oriental Society*, 7 (1862):60-142.

Samʿānī, Abū Saʿīd ʿAbd al-Karīm b. Abī Bakr. *Ādāb al-imlāʾ wa-ʾl-istmlāʾ*. Ed. Max Weisweiler. Leiden, 1952.

—*al-Ansāb*. Ed. ʿAbd Allāh al-Bārūdī. 5 vols. Beirut, 1408/1988.

Sayyid, Fuʾād. *Fihrist al-makhṭūṭāt: muṣṭalaḥ al-ḥadīth*. Cairo, 1375/1956.

Sezgin, Fuat. *Geschichte des arabischen Schrifttums*. 10 vols. Leiden, 1967–95.

Sibṭ b. al-Jawzī, Abu ʾl-Muẓaffar Yūsuf b. Quzughlī. *Mirʾāt al-zamān fī taʾrīkh al-aʿyān*. Vol. 8 in two parts. Hyderabad, 1370/1951–1371/1952.

Sourdel, Dominique. "Les Professeurs de Madrasa à Alep aux XIIe–XIIIe siècles d'après Ibn Shaddād." In *Bulletin d'études orientales*, 13 (1949–51).

Subkī, Tāj al-Dīn Abū Naṣr ʿAbd al-Wahhāb b. Taqī al-Dīn. *Ṭabaqāt al-Shāfiʿīya al-kubrā*. Ed. ʿAbd al-Fattāḥ Muḥammad al-Ḥilw and Maḥmūd Muḥammad al-Ṭanāḥī. 10 vols. Cairo, 1383/1963–[1396]/1976.

Suyūṭī, Jalāl al-Dīn ʿAbd al-Raḥmān. *Ḥusn al-muḥāḍara fī taʾrīkh Miṣr wa-ʾl-Qāhira*. Ed. Muḥammad Abu ʾl-Faḍl Ibrāhīm. 2 vols. Cairo, 1387/1967–1387/1968.

—*Ṭabaqāt al-ḥuffāẓ*. Ed. ʿAlī Muḥammad ʿUmar. Cairo, 1393/1973.

—*Ṭabaqāt al-mufassirīn*. Ed. ʿAlī Muḥammad ʿUmar. Cairo, 1396/1976.

—*Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawāwī* (*sic*). Ed. ʿAbd al-Wahhāb ʿAbd al-Laṭīf. 2nd edn. 2 vols. Cairo, 1385/1966.

Ṭabarānī, Sulaymān b. Aḥmad. *al-Muʿjam al-ṣaghīr*. Ed. Kamāl Yūsuf al-Ḥūt. Beirut, 1406/1986.

Tahānawī, Muḥammad ʿAlī b. ʿAlī. *Kashshāf iṣṭilāḥāt al-funūn*. 2 vols. [Istanbul], 1317.

Ṭībāwī, ʿAbd al-Laṭīf. "Baʿḍ al-madāris al-Islāmīya fī 'l-Quds al-sharīf fī ākhir al-qarn al-tāsiʿ al-hijrī." In *Majallat Majmaʿ al-lugha al-ʿArabīya bi-Dimashq*, 58 (1403/1983).

Tirmidhī. *Ṣaḥīḥ al-Tirmidhī (bi-sharḥ al-imām Ibn al-ʿArabī al-Mālikī)*. 13 vols. Cairo, 1350/1931–1352/1334.

ʿUlabī, Akram Ḥasan. *Khiṭaṭ Dimashq*. Damascus, 1410/1989.

ʿUlaymī, *al-Uns al-jalīl bi-taʾrīkh al-Quds wa-'l-Khalīl*. Ed. Muḥammad Baḥr al-ʿUlūm. 2 vols. Najaf, 1388/1968.

Yaḥyā b. Maʿīn. *al-Taʾrīkh*. Ed. Aḥmad Muḥammad Nūr Sayf. 4 vols. Mecca, 1979.

Yaʿqūb b. Shayba. *Musnad Amīr al-muʾminīn ʿUmar ibn al-Khaṭṭāb*. Ed. Kamāl Yūsuf al-Ḥūt. Beirut, 1985.

Yaʿqūb b. Sufyān al-Fasawī. *Kitāb al-Maʿrifa wa-'l-taʾrīkh*. Ed. Akram Ḍiyāʾ al-ʿUmarī. 2nd edn. 3 vols. Beirut, 1401/1981.

Yāqūt, Abū ʿAbd Allāh b. ʿAbd Allāh. *Muʿjam al-buldān*. Ed. Ferdinand Wüstenfeld. 6 vols. Leipzig, 1866–73.

Zakarīyāʾ al-Anṣārī, Zayn al-Dīn Abū Yaḥyā Zakarīyāʾ b. Muḥammad al-Sakanī al-Azharī. *Fatḥ al-Bāqī ʿalā Alfiyat al-ʿIrāqī* (published with ʿIrāqī, *al-Tabṣira wa-'l-tadhkira*). Ed. Muḥammad b. al-Ḥusayn al-ʿIrāqī al-Ḥusaynī. 3 vols. Beirut, n.d.